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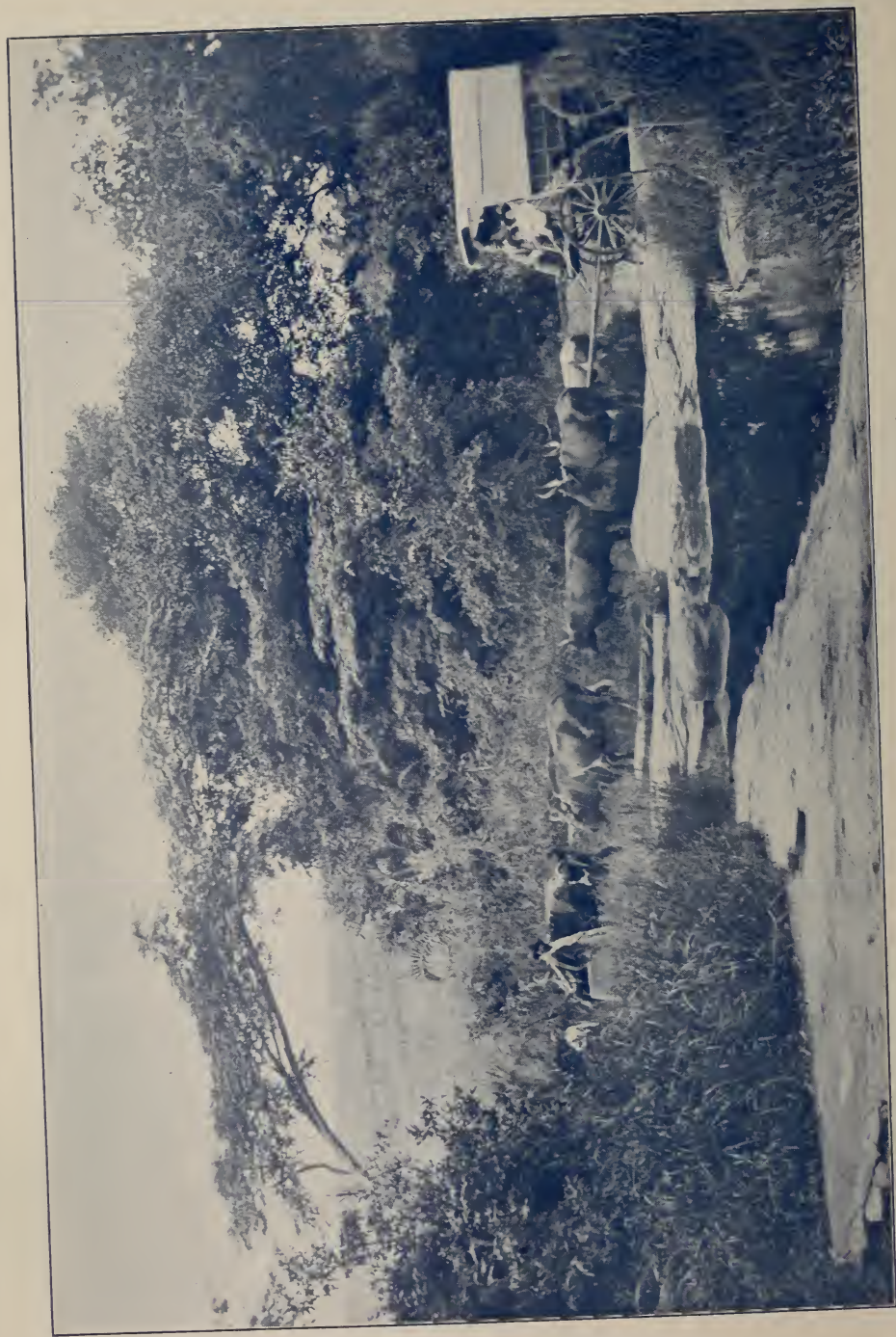




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TOURING IN SOUTH AFRICA. (See page 253.)



# Life and Light

VOL. XXXV

JUNE, 1905

No. 6

## OUR SEMI-ANNUAL MEETING.

Bright spring weather and the smiling faces of our hostesses of the Pilgrim Church, Nashua, N. H., greeted the officers, missionaries and friends of the Woman's Board on the morning of May 3d. After the devotional exercises, conducted by Mrs. Judson Smith, Mrs. W. H. Bolster, wife of the pastor of the church, again voiced this cordial welcome to Nashua. Miss Stanwood, the Home Secretary, gave a few important facts from headquarters, which carried their own appeal. Mrs. Gordon, of Kyoto, opened our eyes to the many possibilities of the kindergarten as an avenue to evangelistic work in Japan, and Miss Bush, of Harpoot, followed with an account of evangelistic agencies at work in the broad field of Turkey. Miss Mary Root, of Madura, drew a vivid picture of the contrasts between the darkness of heathenism and the light of Christian homes and churches in India. A helpful devotional service led by Mrs. H. B. Fairbanks, president of the New Hampshire Branch, closed the morning session, after which the audience scattered to enjoy the hospitality of the ladies of Pilgrim Church. At the beginning of the afternoon session Miss Lamson, the Foreign Secretary, gave a stirring appeal to take a step in advance in supporting the work already undertaken, in view of the needs at the front. Miss Cora Keith, of Kobe, sounded the same note in telling of the present opportunity in Japan, and Miss Browne, the retiring Secretary of Young People's Work, urged our entering the present "great door and effectual," the opportunity of interesting young women in foreign missions. Miss Helen B. Calder, who is to succeed Miss Browne, was then introduced, and spoke of her joy in sharing this essential part of foreign missionary work. At this point Mrs. Smith called to the platform all the missionaries soon to sail, and Mrs. Tracy, of Marsovan, and Miss Daniels, of Harpoot, gave us a few words of farewell, while Mrs. Browne told of the joy of giving children to the work even when one is cut off from a personal share. After a prayer of consecration, Miss Jenny Olin gave a bright

description of a day at the Kusaie Girls' School, to the urgent needs of which the afternoon offering was devoted. Dr. Robert Chambers, of Bardazag, spoke of the brave struggle against odds which Armenian Christians are making, and after a vote of appreciation of the hospitality extended to us, the meeting closed with prayer and benediction by Dr. Bolster.

**THE CHILDREN'S** The mission circles of Suffolk Branch have come to **MISSIONARY RALLY.** expect a good time on the first Saturday in May, and they are never disappointed. This year, at the annual gathering in Berkeley Temple, Dr. C. H. Patton presided; Dr. Robert Hume talked to them about Christ and the children of India, and Mr. Pitt Palmer sketched rapidly and skilfully before them various types of children whom the missionaries are teaching. The amount of cash contributions and the pledges for next year's work was \$427.15. The unreckoned good of these meetings in influence on future workers is certainly important and far reaching.

**MISSIONARY PERSONALS.** Mrs. C. C. Tracy, who has touched many hearts by her benign presence and her earnest words during her furlough in this country, sailed on her return with her husband, who is president of Anatolia College, Marsovan, in the Western Turkey Mission, on May 10. With them goes a niece of Dr. Tracy, Miss Annie Phelps, who will take a daughter's place in their home. In the party also is Miss Mary L. Daniels, returning to her post as head of the girls' department in Euphrates College, Harpoot, in the Eastern Turkey Mission.

**THE WOMAN'S BOARD** Varies in interest as do other prayer meetings, but **FRIDAY MEETING** those who are there habitually often say to each other as they leave the room, "I wouldn't have missed this for a great deal." On a recent morning, besides a tender and helpful study of some characteristics of our Master, and the report of our semiannual meeting, four missionaries soon to return to their fields addressed the meeting. Miss Mary L. Daniels, principal of the girls' department in Euphrates College, Harpoot, saying that it had been a great joy to meet the Christian women of America and that now it is a greater joy to turn back to her work, asked us to pray that she may go in the power of the Spirit. Mrs. C. C. Tracy and Miss Caroline Bush told gratefully of many kindnesses received during their furlough, and Miss Bush spoke of her joy in the finding of a fit colleague to share her arduous work in touring among the villages of the Eastern Turkey Mission. Altogether, it was an hour to remember and we were sorry for the women who were not there. "The hall should have been full," one woman remarked; "those gathered and the churches from which they came would be helped."



**TO BE CAREFULLY CONSIDERED.** The first six months of our current financial year closed on April 18. Those of our readers who were present at the delegates' meeting at Providence last November will remember that it was then voted that it was not unreasonable for the Woman's Board to ask for \$120,000 in contributions for our regular work. To raise this sum meant an advance over last year's contributions of \$13,476.52. On the first of last December the presidents and treasurers of Branches met at the Board Rooms to discuss methods of work and possible ways of increase and much enthusiasm and deep resolve were manifest at this meeting. During these six months also, new and imperative calls have come from the workers on the field, especially from Japan, where the war is giving unprecedented and wonderful opportunities for missionary work. For the Woman's Board to turn away from these appeals seems like deliberately saying, "I will not" to the call of the Master. Yet, when we turn to our Treasurer hoping to learn that her coffers are full, this is the word she gives: In these first six months the contributions of only two months show any increase over last year. From March 18 to April 18 the contributions were \$8,656.07, a loss of \$2,641.66 in comparison with last year. Instead of the gain which we promised to make and ought to make, this first half of the year shows a shrinkage of \$2,835.72 in contributions for our regular pledged work.

**WHAT IT MEANS TO GIVE UP WORK.** An English missionary in telling of a recent tour in Sierra Leone in Western Africa says: "We saw a little building, evidently a church, on the top of a hill, and went up to investigate. To our dismay we found that the heathen had broken open the door, stolen the benches and used the building as a cow shed. The station had, it appeared, been temporarily abandoned owing to lack of workers and scarcity of funds. We opened the windows and saw that the communion table had not been removed, and on it was a large Bible which, as the inscription showed, the daughter of Bishop Crowther had given to this church. The heathen had evidently been afraid to venture near a book which was able to give such power to its owners—this *fetish* of the white man, of which they had seen such evidence in the coast towns and had heard from their friends. . . . No word can describe the awful need which we met day after day as we passed through heathen villages, and came at every turn in contact with heathen superstition." We in a Christian land, with all the help of continual means of grace, find it a struggle to live the spiritual life. How can those just climbing out of heathenism hold to the upward way when all outside help is taken from them? This picture shows what must inevitably come to some of our work if contributions continue to fall

off. Does it not appeal to us all to do our utmost, not merely in giving a little out of our superfluity, after our own comforts and luxuries are all provided for, but at real sacrifice, to prevent any such story ever being true of any of our stations?

**A JAPANESE VIEW** At a recent annual dinner of an Episcopal Men's Club OF MISSIONS. in New York City, Mr. Uchida, Consul-General of Japan in New York, gave a notable address. Speaking of Christian missions in Japan, he said that after leaving the school in his small native town he entered a missionary school in Tokyo. Though he could not understand English, he felt the power of the preacher's words, and learned to respect the Christ. Now two of his children are in missionary schools, and he is ready to support Christian missions in Japan to the utmost of his ability. To-day the Japanese, especially the young men, warmly appreciate the labors of the missionaries, particularly their medical work. In the present war, now perhaps nearing its end, Japan has fought not only her own battle, but that of all Americans in the East. "The Asiatic needs the teachings of Jesus Christ, and one stroke given to-day will count for ten strokes a dozen years hence." Surely such a word, from one of themselves, should make us more zealous to give the gospel to the Japanese in this very year of grace 1905.

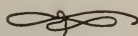
**CHRISTIANITY A POWER** In a recent call at the Board Rooms Dr. Sidney L. Gulick told us much of the work and the need OF MISSIONS. IN JAPAN. of the girls' school at Matsuyama, and Miss Cornelia Judson, sitting by, grew eloquent as she pleaded for the scanty sum necessary to carry on her evening and industrial school for working boys and girls. Then they told us also of the great work done by Miss Adams in Okayama, where, setting her forces in the very headquarters of the great gambling community, she has really modified the whole neighborhood, a fact to which both residents and policemen give testimony. This arduous and devoted work among the poorer and more hardened classes shows the unselfish purpose of the workers, and the transformed lives of the people bear witness to the new force that has laid hold upon them. In the army, too, the help and blessing that Christianity brings is recognized. Dr. De Forest has just gone to the front with leave to go anywhere he wishes, and as he was starting the war minister gave him a farewell dinner to which the foreign ambassadors were invited, a high honor for a missionary. The Japanese are learning that these messengers of the gospel are their best friends, and that the doctrine they bring carries the potency of all real advancement. They see now that the religion of Jesus is more than a philosophy, it is a power. All things invite us to

a great and blessed service in Japan to-day. Shall we be obliged to turn away for lack of workers and of means?

**SUTTEE STILL** We have been told for many years that under English rule **LINGERING.** in India the cruel suttee, or widow burning, has been entirely abolished. But a recent exchange gives a detailed account of such an event in the presence of a great crowd of witnesses. They looked on with sympathy and approval, and officials of the village who were present refused afterward to give any information that would lead to any punishment of the guilty. Evidently the ceremony is deeply rooted in the superstition and tradition of the people, and their minds and hearts must be enlightened by truth before they will realize its cruelty and uselessness.

**THE SUMMER SCHOOL** The committee in charge are making special efforts **AT NORTHFIELD.** so to arrange the program at Northfield that the younger women shall find the meetings well worth while, and we learn that many such workers are planning to be there. Come, all of you who can make it possible. The older ones, too—or are we all young in missionary work—will find help and instruction in the gathering. The date is July 24-31.

**CHANGE OF** During the summer months we receive many requests from **ADDRESS.** subscribers for change of address. To make such a change it is necessary to have both the old and the new addresses. The request should reach us before the 15th of the month previous to the issue with which the change is desired to begin.



## Kyoto Notes

BY MRS. ELLEN E. CARY

**M**ANY ask what new opportunities for Christian work the war is giving in Japan, and each city has its own particular answer to the question. As for Kyoto, it is not a seaport; it is not a garrison town; it has no military hospitals; it is not even like Osaka and Okayama, a stopping place for military trains where soldiers are fed and rested, nor even does it have the care of any Russian prisoners. From this it would seem as though Kyoto would not be a place giving many opportunities for direct work among the soldiers, and yet it does have a share in the work growing out of the war.

Trains filled with sick and wounded men pass through Kyoto morning



and evening, and the Red Cross nurses are always in readiness to assist the surgeon in charge. Sometimes in the ten minutes' stop at the station over seventy bandages need to be readjusted or changed, and the busy hands are all needed.

Nearly all of the ladies of the different missions are members of the Red Cross Society. Some of them are having a part in this station work, and one of them has received a special badge from the governor in recognition of her helpful services. Miss Denton sometimes takes with her a few of the



VIEW OF KYOTO

older schoolgirls, whose sweet singing is a comfort to the soldiers on their weary journey. One official was so touched by the girls' songs that he suggested that copies of them be struck off and distributed among the men. His request was complied with, and now not only sheets of Bible verses, but the hymns "Tell Jesus," "He leadeth me," "God be with you till we meet again," and several others, are given away.

The wages which the common soldiers receive (food and clothing with two cents a day while in camp and three cents on the field) does not allow any margin with which to support the families that they have had to leave, consequently the cold weather has found many hundred homes in distress. The women, both Christian and non-Christian, are responding to these

calls in a most womanly manner. Four day nurseries have been opened, where soldiers' children may be cared for while the mothers are busy; employment is sought for those of the family who are able to work; second-hand clothing is collected and distributed; tickets for free medical consultation are given to the sick. Where the need is extreme rice is presented at once, otherwise tickets are furnished which allow the holder to receive from the headquarters of the society a certain amount of rice each week. Once a month one hundred tickets are given out, which are redeemed at a fixed



CITY LECTURE HALL, KYOTO

date, each ticket holder receiving two quarts in exchange for the ticket. It is a motley crowd of old and young, lame and blind, poor and helpless, who come at such times. Before the society gives clothing a second time to the same family that which was given before must be in evidence to prove that it has been neither sold nor pawned.

The Christian women are most interested in the *Kyo Fu Kwai* (W. C. T. U.). They have rented a building with six sewing machines, and have received cloth from the government supplies, which they are making up into shirts and drawers for the men at the front. The rooms are open every week day from eight until five, and during the noon recess there is time for a short prayer and praise service. Any member of a soldier's family is made welcome, and given a share in the work, and all money earned (they receive seven cents for making a complete suit) is used in aiding the distressed. These Christian women also carry cheer to sad homes by calling and giving practical aid.

Another form of work which has long appealed to women in other lands has grown popular in Japan, *i. e.*, the making of "comfort bags." Many hundreds have been made by the Kyoto Christians. What do they contain? Various articles such as needles, thread, buttons, tooth brushes, tooth powder, soap, towels, pencils, notebooks, envelopes, parched beans, rock candy, and usually a portion of the Scriptures. As each bag contains the name of the sender, some of the bags have received grateful acknowledg-



OHABI BRIDGE ACROSS THE RIVER IN KYOTO

ment from the recipients. The Kyoto women have knit and forwarded to the front several hundreds of "cholera bands" and great numbers of stockings, both a comfort and a hygienic safeguard.

A few weeks ago a Christian doctor, who was starting for the front to engage in Y. M. C. A. work, had his farewell meeting at the Doshisha Girls' School, where he had been a teacher. The pupils presented him with over thirteen hundred blank postal cards, fifty towels, and four dollars in money to use among the men. The same girls are now making scrapbooks, fifty having already been sent to the soldiers by a small Christian Endeavor Society in Kyoto.



The Sunday schools, too, are showing their interest. Last year at least two of the schools gave their contributions to the Red Cross Society. Last month the Shin-ai School, in which the contributions are largely of one half or two and one half mill pieces, gave thirty-five cents to help get books and other school furnishings for a soldier's little boy in the public school.

The Red Cross Society has over one thousand members in the city. Several hundred members of the Volunteer Nurses' Association meet each Saturday in the Red Cross Building for a lecture on nursing and for practical lessons in bandaging. Many persons who have been graduated by the Association are now ready for service as needed.

The Woman's Patriotic Society, having a large membership, is also actively at work, as are many other similar organizations. The lessened demand for articles of luxury, together with the high war tax on textile fabrics, has led to the stopping of many looms, or the reduction of the wages paid to the operatives. In visiting the factory district the same sad story is repeated, either of no work at all, or of wages so small as to make the support of the family impossible.

One soldier's wife was trying to care for her three children, one a baby fifteen days old, by working at the loom for four cents a day. One old man, living in very destitute circumstances, asked, in sad tones, "Why doesn't a letter come from my son?" In a later visit the father, with joyful face, took from the little, dusty shrine the much delayed letter, showing it and a photograph, which came by the same mail, of his son in company with two Chinese friends.



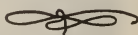
PAGODA NEAR KYOTO

In another comfortless shed lived an old man and woman, both nearly eighty years of age. The woman was trying to eke out their support, during the son's absence, by selling sweet potatoes at a net profit of one cent a day. She remarked that, no matter how economical she was with the light, it was hard to make a gill of oil last more than two weeks.

In the corner of another shed the father of a soldier was busy weaving a beautiful brocade sash, while the mother reeled the silk and prepared it for the shuttles. The price paid for making such a piece of silk, which when finished would represent eight days of labor, was fifty cents. The mother took from the family shrine her son's last message—a postal card—remarking that as he was in Dalny, where the water supply was poor, she placed an offering of water before the card each day.

In thirteen such homes visited during one afternoon, death had come to take the wife of one of the soldiers and the children from two others, while a Buddhist funeral services for another child prevented the intended call. One old mother had given her two sons to her country's call. The wife of one of these had died, leaving the care of a year old child to be added to the support of three other grandchildren. Even during the call a messenger came to say that another wage earner of the family had been drafted and must leave that night. In all these homes and many other similar ones there is heart-sickening poverty. Of course the needs of the old people, the sick, and the little children appeal most strongly to one's sympathies, and one longs for means and wisdom to relieve the suffering.

The sorrows and distresses, the hopes and fears, connected with war are the same in Japan as in every other land, and hearts must bleed, not only on the battlefield, but also in the homes where there is the waiting in vain for those who never will return from the battlefield. How to alleviate any of this indirect suffering by doing more good than harm is one of the problems which confronts the Christian workers in Kyoto.



## Buddhism in Japan To-day

BY MRS. ELIZABETH S. DE FOREST

WHILE we do not overlook the evils of Buddhism, we must not forget that it has done very much for Japan, especially in keeping alive the religious nature. Bishop Harris says he has found that the most earnest Buddhists, when once converted, make the best Christians. Surely in such cases Buddhism has been a schoolmaster to bring them to Christ.

With the Japanese faculty of assimilation, it is now appropriating many Christian ideas and even priests are preaching Christ's thoughts, calling them the teachings of one of the ancient sages. So there is danger of a Buddhistic Christianity, or a Christian Buddhism. Some of its most earnest followers see but little difference, they say, between Buddhism and Christianity and think the former is the better of the two.

One reason why it has had so strong a hold on the people is because all graveyards have belonged to the temples, and with the ancestor worship so



AVENUES OF TORII NEAR KYOTO. GATEWAYS TO SHRINES

universal the family graves were held in respect, visited and adorned with flowers at certain anniversaries and everybody expected at some time to be buried beside his ancestors and have his grave cared for by the priests of the same temple. Any breaking away from the religion of ancestors seemed a decidedly irreverent act. We used to meet this objection more in the past than we do now, for the rising generation are living in a different mental atmosphere.

Then there are many who have not broken away from nominal connection with Buddhism who say they are Christians at heart; like the army surgeon who told us just before he went to the front that he was a Christian and that



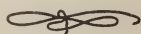
he wanted all of his children to be, and while his daughter of sixteen is already one, he was not willing that she should unite with the church because that relationship might bring duties that would conflict with those of the household to which she might go as bride.

#### WHAT BELIEF IN CHRIST DID FOR SOME YOUNG PEOPLE

To-day I have been to see a lot of soldiers start for the front. They are old soldiers of the Chinese-Japanese war of ten years ago. The head of one regiment has a daughter in one of the mission schools and she has been such a trial to her teachers that they were puzzled to know what to do with her until a month or two ago when she became a Christian. Not long afterwards her father was making an address to the school. He urged all the scholars to become Christians as his daughter had done. He and his wife were too old to change, he said, but he wanted all of his children to be Christians, and he should send his other girls to the same mission school as soon as they were old enough.

This colonel was astonished and delighted that Christianity had power enough to make such a change in his daughter. When I bade him good-by, I gave him a little package of Christian books to read on the train, hoping something in them might convince him that he was not too old to accept their truth.

Only yesterday a new soldier was telling how his Christianity had affected him. He belongs to a band of five and has some charge of the other four men. One of them was obstreperous and his superior officer ordered each one of them to strike him. This friend of ours begged for mercy for the offender and said he would be responsible for his good behavior, but the officer said that every command, whatever it was, must be obeyed. The three others struck the culprit, but our friend still refused to do so, and consequently was struck in the face by the officer, and in telling of the incident he said he was surprised at himself that he felt no anger at being struck. He was sure that it was his religion that had kept him from striking the other man and from being angry when he himself was struck, because he would not obey a command that he thought was wrong.



BIBLE STUDY IN SECRET.—Malay women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay Gospels which they buy, often behind the picture of Mecca which hangs on the wall in most Mohammedan homes.—*Bureau of Missions.*

## Work in South Africa in Tour and School

BY MISS MARTHA E. PRICE

MISS MARY PIXLEY and I came here last week (see frontispiece) and our two days' journey, made in a wagonette drawn by four oxen, reminded me of the long wagon trip I took in 1878, soon after my arrival, as well as of some shorter ones since. But this mode of travel has nearly become a thing of the past with us, and it is many years since I slept in a wagon. We put a husk mattress in the bottom of our wagonette, two chairs in front to sit in, and the food chest in the back, and had a good time. It was a beautiful moonlight evening, and as the oxen had had a long rest in the middle of the day we trekked on till eight o'clock, then outspanned by the roadside. We had only to let down the front and back canvas curtains and button them, pile up our numerous parcels at one end, and prepare to sleep. We were very comfortable, but as the oxen had to be tied to the *disselboom* and were restless for a while I did not sleep very much. We were up at 4.30, and started on, outspanning some hours later, the hungry oxen soon breakfasting on the green grass. We waited till the boys, our driver, and leader (I forgot to say that they slept under the wagon, having mats and blankets) had gathered dry sticks and started a fire and got a saucepan of water boiling, then we made our cocoa and boiled some eggs before they stirred in the meal for their porridge. We breakfasted in very primitive style, the ground our table, and newspapers our tablecloth, but we quite enjoyed it. After a two hours' rest we inspanned and went on; another outspan came in due time, and we reached here in good season—about five o'clock. We had come safely up and down many long hills, as our oxen are well trained and obedient to the voice of the driver or to the touch of his long whip. The whip handle is of bamboo, and nearly ten feet long; the lash a little longer. To be sure the brake didn't work very well, and at first the trektoem chain was too long, and one of the front oxen got his leg over it twice, each time making frantic efforts to release it. But the driver tied a knot in the chain, and cut some wedges of wood to drive in between the brake and wheel, and on the worst hill he tied the wheel with a rope. Then the road is very good, not as in the old time, when in some places we would get out and the boys hold up the wagon on one side lest it be overturned. We passed through one village, and another little collection of houses, but aside from that saw few people, white or black, and some scattered farm-houses and kraals. When after a day's rest here we went on another day to our most northern station we passed through a country having only one

white man's house (and that man has a native wife). Many kraals are scattered over the hills, twenty being in sight at one time, and most of them had from three to six huts each.

We saw quite a good many girls and women, especially when we outspanned by the river, all heathen, only two being dressed. We met many hurrying to a wedding, young dandies decked out with a great array of bright bead necklaces and belts, one having four belts, one above another, and their heads also were adorned. One of these who was by himself asked our driver if he had met anyone as nicely dressed, adorned, as he was. People at home who have an idea that Natal is nearly Christianized would change their minds in passing through the many districts like this. Still the people have heard something of the gospel, I think, and there are little preaching places here and there; we saw one where they might go if they chose. I wish there could be personal work among them—kraal to kraal visitation, and earnest personal talks and prayer. But even with that the crying need would still be a mighty outpouring of the Holy Spirit, to soften the hard hearts and work the miracle of transforming grace.

I wish I could give you some idea of the beautiful scenery. Starting here from a high plateau we wind in and out and down among the hills till we reach the river, then an hour or so along its banks, then up and up again to the Mapumulo Hills; the most beautiful, it seems to me, of all our stations, and that is saying much.

Our two days' stay was a very pleasant one; the people were so cordial and kind it did me good. They embarrassed us with gifts of food, three fowls, sweet potatoes, Irish potatoes, milk and mangoes. It is many years since I was there, but I do not mean to stay away so long again. The native preacher and family occupy the mission house, but a room is reserved for the missionary visitor, and they are very helpful in preparing food, etc. It was a real pleasure to see the preacher's enthusiasm in his work. He told of his success in getting the people at two of his seven out-stations to put up houses for worship and for the school. They had been meeting under the trees. He is planning to go back to school for a year or so, for he feels his need of a better knowledge of English that he may read helpful English books. I am glad he wants to learn more. He plans to come back once a month to preach, and lay preachers will take the services at other times. The deputation were much impressed when here by this feature of our work. These lay preachers that go out from every church to the outlying districts Sunday after Sunday are not employed and, of course, not paid by anyone.

But my principal object in going to this station was to meet our old



pupils—we have had over seventy girls from this station. On the whole I was much pleased and encouraged by what I saw and heard of them. I had not given previous notice, but twenty-two gathered in a little meeting Sunday afternoon after the usual service, all these being members either of the church or preparatory class. All seemed pleased with my suggestion, that in order to keep them more in touch with the school and us with them, a yearly or half-yearly letter be written them and replied to by one of their number, and they chose the very one to write whom I had in mind as specially suitable. I was very glad for the little quiet talk and prayer with them, and for this promise of beginning what I hope may prove helpful to them and us. Next day I visited three homes, two of the married ones, and it was good to see those happy, Christian homes. The husbands are both lay preachers. In one home was a dear little baby girl, in the other were four children, the eldest a girl named “Nokutula,” “with peace.” “That is a good name,” I said. “Yes,” the mother answered; “I call her that because of the peace God gave me in my heart after my sorrow.”

Near most of our stations are now police camps where several “mounted police,” as they are called, are stationed. These are usually young men far from their homes. It is a lonely sort of life and not a few of them, as we have sad reason to know, seek diversion in sin. They scorn these black people, yet are not ashamed to make them partners in sin. Of course the government would not allow this (yet I can’t think they are wholly ignorant of it), but it is almost impossible to convict the evil doers, the people wronged being afraid or unwilling to give evidence. Yet in face of these and similar things many colonists talk about education and the missionary spoiling the native. The smoking and drinking and Sabbath breaking and gambling which the thousands of natives in Durban and Johannesburg see in so many of their white masters are doing them incalculable harm, and these evils are increasing among them.

The term of school which closed in December was a quiet one. We are specially thankful for the good health enjoyed—not one case of serious illness. I had about the usual number of new kraal girls, thirty or over, but fewer than usual of the old ones came back, so I averaged about seventy instead of ninety as sometimes. There were seventy-two in the higher department most of the time. It seemed to me I had rather more than the usual disappointments in my department. I had to mourn the taking away by the magistrate, at the request of heathen parents, of six girls in whom I became especially interested in the short time before they were taken. Hlupekile came from only two or three miles away, a grown up girl in her heathen blanket, never having been allowed even to attend the Sunday ser-

vices near her home, her father saying he would spear her if she went. She seemed really in earnest in wanting to learn and to "believe," and the desire became so strong at last that she ventured to run away, hoping we might protect her. So we should have done, had not the magistrate prevented. Her mother came for her first, a hideous old virago, very violent in her anger. It was the free afternoon and nearly all the girls, drawn by her loud talk, gathered around in the front yard. The girl stood quietly just inside the door and some of us kept by her side, the mother just outside, knowing she could not forcibly come in, but all the more furious. It was quite a scene, and it was just as well, perhaps, that we could not understand all her



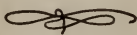
INANDA SEMINARY BUILDINGS

words. She brandished her arms about threatening to strike us, but always stopping just short of touching us. At last she went away, but early the next morning the father came, quiet and more civilized in appearance, but just as angry, as the glare in his eyes showed. He listened, however, as I explained over and over again why I did not think it would be right for me to tell her she must go home, or to allow him to come in and take her. I said although she was his child he had no right to hinder her from going to the chapel to hear the Word of God, or to hinder her from learning, and I could not help him to drag her back into the darkness from which she was trying to escape; that I might not be able to help her, but I should try.

He went to the police camp near by, and came back with a letter asking us to deliver the girl to the father. I replied stating our reason for not doing so, but as I feared, the father went to the magistrate, and a letter came from him summoning the girl to him, and he sent her back to her father, telling her she might be put in prison if she ran away again, and that we might be

put in prison for harboring her. I did think, after my letter to him about it, he might at least have told the father he must not forbid her to attend the Sunday service, as he is a professing Christian and not opposed to our work. We are pretty well acquainted with him, but he seems to think it is never right or wise for a girl to run away from her home. I see that he has some reason on his side, but cannot agree with his conclusion, and he is really troubling us more than some non Christian magistrates have done. Some take the ground that they will not remove girls from schools only when they run away to Durban or other places. The law quite justifies such a course, for it says they must in all cases consider the welfare of the girl. I suppose our magistrate thinks he does; that is where we differ.

The other four I cannot speak of in detail; they came together, and were with us nearly three weeks. I had just got their second suits of clothes made and put on. Two of them were among the most promising I have ever had, learning so quickly that I saw they would be able to read the Zulu Testament by the end of the term, but alas! they too were taken in the same way. Poor girls! they said they should try again next term. If they do, I shall be tempted to devise some form of the "underground railroad" rather than let them be taken away again. They were allowed, however, to attend the services near their home, so their case was not quite as bad as that of the first one. I cannot forget her words and look when I was trying to show her that she can be a Christian at home even without learning, or dressing, or attending service. "Yes," she said sadly, "but it is very hard when one cannot hear anything of the word of the Lord." She has been here once lately to get some medicine, and she had on one article of clothing, a chemise. A heathen girl was with her, probably to watch what was said, so I did not think it best to take her to my room and talk and pray with her as I wanted to do. I could only say a few words, and ask her if she was still seeking the way of the Lord, still believing. She said "yes," but she had the same sad look.



## How?

"The weary ones had rest, the sad had joy  
That day, and wondered how?  
A ploughman singing at his work had prayed,  
'Lord, help them now!'

"Away in foreign lands, they wondered how  
Their simple word had power.  
At home the gleaners, two or three, had met  
To pray an hour."



## A Part of the Indian Archipelago Seen from the Morning Star

BY MRS. GEORGE GARLAND

EARLY on the morning of Saturday, October 15, we left our reef anchorage, and the ship picked her way daintily among the shoals, at last being clear of the reef close to little Langkai Island, about eight o'clock. We continued to sight many small islands, some high enough to be interesting, and near enough to be plainly seen in all their greenness. Two of the prettiest which we saw that day were the most unpronounceable—Kondongboli and Kapopo—sang on the edge of the reef along which we sailed. All these little islands are known as the Spermonde Archipelago. Now I have a realizing sense of what an archipelago really is. Just at night heavy squalls set in, and the captain was out practically all night. About eight p. m., when the rain was pouring in sheets, and every roll of the ship sent down torrents from the top of the house, I put on an old dress and had the luxury of a bath in all the fresh water I wanted, and no one who has not bathed in condensed water and very little of it can appreciate what that means. The torrents flowed down over me like a waterfall, and I went to bed a little later cooled and refreshed. But we find that in trying to catch fresh rain water in a barrel, for use, there is one great drawback with such a vessel as this—the soot and cinders from the smoke-stack spoil it all, for it comes to our pitchers very grimy in hue, and after twenty-four hours it has a disagreeable odor, so that it is pleasanter to use the oily, condensed water.

We had a funny time getting ashore, for there was so high a sea running that it was impossible for our boatmen to reach the proper landing, and after a tempestuous row, with more or less water coming into the boat, we had to haul up alongside the water boat, at the side of a partially built wharf, which was nothing more than a skeleton of iron and stone, and then, with the boat tossing up and down like a cockle shell, to scramble, half dragged by the captain and Michael, across the casks of the big boat, then up the high face of the framework, watching for our chance to be pulled up when the big scow rose on a swell, so that we might more easily reach the hands held down to pull us up.

From our landing place we footed it up to the consul's office, where the captain had some business, and as we passed the dingy buildings and warehouses, which look as though they had stood for ages, and never suffered a

cleaning, the clerks and loungers came out to stare frankly at our party, for Americans are an unusual sight in Macassar, and our party of eight must have been very interesting. We took a crosscut through a side street, which was occupied principally by an open sewer, just such as there used to be in Havana. We walked along rather precariously on the narrow stone edge of the deep gutter or trench, and hurried as fast as we dared past the vile odors from the sluggish stream below. On the streets proper these sewers are lightly covered with planking, which is more or less unstable, and affords many stumbling places for the unwary; but fortunately we had no more walking to do, and as soon as our business at the agent's was over we took two carriages and set out to see something of the town. . . . Our driver was presumably a Javanese, as we have been told that most of the work here is done by Chinese and Javanese, as the natives of the island are both lazy and dishonest.

The distinguishing feature of the Javanese dress seems to be the turban of light weight Java cotton, sometimes of most attractive coloring and quaint design. This cloth, when designed for turbans, is woven in small pieces, just the right length for use, and often with fringed ends. The more elaborate patterns are sometimes used for trousers, with a kind of upholstery effect. With these upholstery trousers is worn a loose white shirt or no shirt at all, according to one's occupation, and then in addition to this costume, which, after our sight of so many unclothed brown people, would seem quite enough for respectability and comfort, many of the more "toney" men wear a more or less brilliant Java cloth, sewed together like a roller towel, draped over the right shoulder and under the right arm, and left to hang in long and not ungraceful folds. When the sun is too hot this cloth is drawn up from behind over the head like a veil.

All these native Jehus drive furiously, so we had taken the precaution of having the consul's agent tell our men to drive more slowly, that we might see the sights. The rude harness was furnished with reins of rope, and the constant and furious cracking of the whips, which did not seem to disturb the equanimity of the horses in the least, was accompanied by the shrill sound of the policeman's whistle, which each driver held between his teeth, and blew with but little intermission to warn pedestrians of our approach. Some such warning would seem very necessary, for the road, not very wide at best, has no sidewalk, and at some points between the boothlike shops is crowded with a dense throng, through which these drivers make their way in rather an alarming fashion. But that insistent whistle was more trying to one's ears than the bell of an electric car, and when there are a number of carriages, all with their whistles sounding, it gets to be exasperating.

We drove at first through the lower streets of the town with their shops of every description, nearly all entirely open lower stories in the white-washed buildings. The houses occupied by Chinese were usually furnished with blue blinds, and were also inscribed with Chinese characters in many cases. Such a heterogeneous mass of wares of all kinds. The fruit shops and vegetable booths were the most pleasing of course, but the Chinese shops where were displayed the Java cloths, hanging overhead and filling show cases, with all kinds of dry goods used by the Chinese, were interesting. But the curious way in which the wares jostled each other was the funniest thing; and the shifting crowds, which came so close to our carriages, were most amusing to watch. Here, for the first time in one of these Eastern towns, we were not beset by beggars. And we saw more women than at other places—women clad only in a strip of cloth, which they seemed to hold about them in some mysterious way, and which, held over the head with upraised arm, served as veil when it seemed desirable. The women were all of erect figure, and often carried heavy burdens lightly on the head. There were the Chinese women, too, clad in their own style of dress, and swarms of children everywhere—little happy-go-lucky, naked creatures, allowed to go in nature's dress until eight or nine years of age, apparently. Everywhere the children impressed us with their jollity; there were none of the sad, young-old faces which we had noticed all the way from Port Said, and although the lower streets were dirty enough they looked comfortable and contented.

Only a little way from the dirt and noise of the shops we found ourselves going through wide, hard roads, with prosperous looking houses, magnificent shade trees, and little gardens. Long vistas of shade opened before us, and here and there were cattle feeding. The Malay houses were built on stilts, just as in the picture postals from Singapore, only much more neatly fashioned and finely finished, where the proprietor was in good circumstances. These stilts are a precaution against reptiles and dampness. We passed many Chinese houses, some evidently of "the rich and great," for they would bear many signs of prosperity. One, in particular, was set far back in the midst of gardens, and the massive gateway was guarded on either side by dragons. It looked like an illustration taken from a Chinese fan. There were Chinese joss houses, too, and a large Chinese cemetery, with its enclosures all built in the shape of a graduated horseshoe, and all facing in one direction. We could just see over the wall surrounding this burial ground. We met many Malay policemen in the uniform of white trousers, dark blue coats, red collar and cuffs, and dangling sword.

The watering arrangements in this town were simply managed. It is



evidently the law that each householder shall water the road before his own premises, and everywhere we saw the women, boys, and even very little children, carrying containers of water from which they were busy sprinkling the roads. Sometimes the container was an empty kerosene tin, large and square, from which was dipped the water with a small gourd, to be thrown with a wide, sweeping motion across the road in a generous sprinkle; sometimes it was the leaf of what seemed to be a species of palm, shaped round cleverly into a semicircular container, which, filled with water, would last for several sprinkles. This mode of watering seemed much more effective than that employed at Malta, Port Said, or Ceylon, and it was pleasant to see even very little children helping their elders in the task. We passed many wells, apparently deep, and very wide, with a whitewashed wall laid up around them, where the women were busy drawing up water and filling the leaf containers or jars, and at the same time indulging in a dish of gossip.



## Centers of Light in Spain

In a most interesting letter from Rev. Wm. H. Gulick, written February 18, 1905, we find account of the work done by eleven girls trained wholly or in part in the International Institute now in Madrid. We copy the story of two, which fairly represents the work of all :—

SUSANA MARQUÉS.—This young woman is the daughter of the pastor of the church in this city. She was born in Bilbao and at seven years of age entered the Institute in San Sebastian, where she had practically a second home for eleven years, and was enabled by this training to secure the government degree of bachelor of arts. In due time she was called to take charge of the flourishing school for girls in her father's congregation, which post she has occupied for about five years. As the school is in the same building with the chapel it has enabled her, while conducting with marked ability and success her section of the day school, to give important help in the care of her father's house, which for several years was largely dependent on her efficient management, as her mother had long been dead.

Like most of the girls who have graduated from our Institute she reads English easily and speaks it slowly but with a particularly clear and pleasant pronunciation and accent. The knowledge of this language has been of distinct use to her in the school, as there is a special demand by the artisan class for the knowledge of English on the part of their children on account of the large number of English business enterprises which exist in and near the city.

Dona Susana is a leading member in the Christian Endeavor Society in the church, and in all the church work she has been an indispensable aid to her overworked father. Of a winsome disposition and at the same time of decided executive ability, the church and schools are permeated with her influence and would greatly miss her presence amongst them.

ELVIRA MARTINEZ.—Dona Elvira is teacher of the kindergarten and also of a part of the older girls of the school. Her family has for years lived in Bilbao. For several years she also was a student of the Institute in San Sebastian. She was a good student and with a bright and sunny temperament and has developed a marked gift as a teacher during her four years of service in Bilbao. She is one of those delicate young persons who, without flurry or noise, succeed in so interesting and controlling the young people under her charge that the best of discipline is maintained in the midst of the most unfavorable circumstances. She has fully accredited herself as a competent teacher of girls and young children and well merits the position of full teacher in any school. It has long been my wish that I could have had the funds to pay her what she is really earning, but which she has not received.

She, too, is an earnest Christian Endeavorer and has been an influential member in that society in maintaining the activities of the young people and their interest in the church work.

The efficiency of Dona Susana and her colleague, Dona Elvira, in the different departments of Christian Endeavor work, under Senor Marqués' direction, has procured for that society a special and well merited reputation for its hold upon the young people.

This terminates the list of the women, younger and older, the maintenance of whose work at the different stations is especially sought by us from the Woman's Board. In every one of the schools the Scriptures are systematically and daily taught, and the parents are always told that the religious instruction is frankly and positively evangelical. We have no misgivings whatever in asking for them all the special interest, prayers and help of their more favored sisters in the United States, and we most heartily thank those who have hitherto taken this interest in them.

It will be noticed in this review that almost every one of the persons mentioned has received her education in one or another of the schools of the mission and her higher education in the International Institute.

And this leads me to repeat, as the closing comment on this department of our work, what at other times we have had occasion to say, that it is clear to us that one of the most important evangelistic agencies in Spain is the common schools connected with the different churches. In the first place,

they are absolutely needed for providing an education under evangelical influence for the young people of our congregations; and in the next place, they are the most efficacious agency in attracting to the evangelical centers the parents and friends of the children who are not originally of our people but who form a very considerable percentage of the school and who otherwise would never be brought within the sound of gospel teaching.



## A Library in Turkey

BY MRS. W. S. DODD

A CIRCULATING LIBRARY in the far-off town of Talas, in the strange, wild country of Turkey! What is it like? You must not imagine a solid stone building with an imposing entrance, or even a well fitted room set apart for its use. You must not picture to yourself a fully equipped library with a staff of efficient helpers all ready and eager to make the building a center for students and readers. No, my library began its life in a small drawer of my desk; next it moved to a narrow shelf in my closet, but now it not only fills the shelf, but overflows into two desk drawers. Only one missionary mother, with a blank book and a penny pencil, is needed to keep the record.

What are the books found in such a modest library? Have you forgotten the names of *Jessica's First Prayer*, *Christy's Old Organ* and *The Light-house Keeper*? To be sure I have Stalker's *Life of Christ*, Van Dyke's *Fourth Wise Man*, and others, but all counted they make a pitifully small list and I have to cover my deficiency with tracts.

Why do I not buy more books, perhaps you are asking. I would buy more if I could, but in all this wide region of Asia Minor there is only one Christian Publication Department and that is in Constantinople under the American Board. It cannot help me any more than it does, for it is heavily crippled with debt.

Though my Circulating Library is housed in such a small space, it numbers perhaps from two to three hundred regular readers and scores of others scattered over the villages and towns near by, who read whatever I can send them. Friends, calling on me from distant villages, are sent away with a package of tracts, promising to use them in their own villages. In our big hospital one young woman is our agent in the women's ward and strives to rouse an interest in reading, tries to teach those who cannot read, and tactfully distributes leaflets and books to those who can. A young boy in the

men's ward does the same kind of work among the men, often choosing out for ignorant patients special chapters in the Bible to be read. This earnest, whole-souled boy, James by name, loves to give out books in the market to the young men in their shops. He says he can give out all I can furnish him. They know him well and often hail him with the cry, "What have you for us to-day?" A young schoolboy furnishes books to the boys in the school and he says that the boys are so anxious to read that they almost snatch the books out of each other's hands and beg to send some to their parents living in distant villages. The twenty servants on the compound wait eagerly, week by week, for the new things we issue. My fifty members of my Mothers' Society get their share of reading matter every month. The Bible reader has begun to distribute books among the women in Talas.

Through the generosity of my fellow missionaries we are beginning a small circulating library in three of our out-stations. Already I have heard of an enthusiastic reception of the books in one of the places. Time and paper would scarcely permit me to tell you the many different ways we find to distribute books and leaflets. I used to think the people did not care to read, but now I find them intensely enthusiastic, waiting and longing for what we can give them. We have heard and are still hearing so many encouraging things, we daily thank God and take courage.

Perhaps you are asking how we are able to keep this number of readers supplied, since we have no printing press, no publishers to keep us stocked and no grant of money to make the work easy. It was a weighty problem at first, and I had many discouraging days when I thought I could never succeed; I could find no good translators, no one seemed to know how to write well, or even to spell correctly, except those who were too busy to help me. Now, we have succeeded in finding two quite good translators who, though busy teachers, are willing to give of their spare hours to this work.

Our station secretary laboriously and carefully prints by hand, every word of the short story or article and strikes off copies on the hektograph. We are obliged to have it printed, for we found that our readers, who are mostly uneducated people, could not read easily the written article. After the copies are struck off each copy has to be carefully inspected to see if it can be read. All illegible copies are given to a young man who writes over all the indistinct words in ink. For the binding of the leaflet we simply tack them together with a few stitches. Although our printing and binding establishments are so crude and incomplete we are thankful that no censor hampers our movements. So our printer is Mihran Effendi Chalikian and very often I am obliged to be both binder and publisher. Being the daughter of a publisher, it is a great joy to me to keep up the publishing business in



this distant corner of the world. We manage to issue a story or some helpful article every week, and as eighty copies are struck off each time, we can furnish, weekly, eighty people at least with something new each week. We choose stories that will teach what true, pure, devoted Christian living is, and our aim is always to draw our reader closer to our great Lord and Master.

But as someone has said, we are only playing at the edges of this publishing work, for where we can reach only two or three hundred with these tiny publications, there are thousands more whom we never even touch. When we think of these thousands waiting for the word, and of their empty, wicked lives, we long to send to them the helpful, inspiring thoughts of the noble Christian men of the world. Would that we could give to them the stirring, ringing words that Meyer, Spurgeon, Murray and Moody have sounded forth in America and England.

Cannot rich, free America do something for poor down-trodden Turkey to lift up the people of the land into higher, loftier planes of thought and to teach in attractive ways what Christian living is, and what God expects of his children dwelling in this world?



## Missionary Letters

### TURKEY

Miss Claribel Platt tells us pleasantly of Christmas cheer in Marsovan :—

THE children's Christmas tree on Christmas Eve had to be postponed until the evening of the 26th, because of the sad news that one of the Armenian teachers of the college was thought to be dying. It came like a thunderclap in the midst of the rejoicing; but fortunately there was a more cheerful report early on Christmas morning, so the boys went on with their plan of singing a Christmas carol at the various missionary homes. When I heard the first notes of their song about six A. M., I said to myself, "Surely there is better news or they would never come out and sing so cheerful a song." So our Christmas began with real rejoicing. The girls had prepared a song also, and as they had been told not to sing it on Christmas morning they made their plans to sing on Monday morning. I had been warned that I should be ready to come out on the balcony at the first notes of the song, as the girls get up very early and light the whole court with candles. They come down in white dresses and stand around the fountain (which is also brilliant with candles) and sing, with a candle in their hand. The rest of the girls were on the balconies, wrapped in heavy cloaks or blankets, to

hide the deficiencies of their toilettes; and really it was a very pretty scene. Later we were serenaded by the orphan girls and also by the missionary children; so we received our share of attention. I wish I could say as much for the quality of the music as for the general picturesqueness of the scene; so far the boys sing very much better than the girls, which is rather a blow to my pride. It is wonderful in how many ways this college and the other institutions here are educating the people, even those who have never been within their walls as students. One realizes that here in the interior as one could never do in such a city as Smyrna.

Last Sunday was the day of prayer for schools and colleges, and it was a good day in both institutions. We in the girls' school had daily meetings during the week before, and have had several meetings since, and I believe there are many girls who realize now, as never before, their need of Christ. There is undoubtedly a widespread interest in spiritual things, and I have great hope that before the year is over there will be many definite decisions for Christ. There have been several already, but the work is not done. I think that there is not so much worldliness among the girls here as in Smyrna. To me they seem more easily reached; and I thoroughly enjoy my Bible class with the seniors and juniors, and my turn at leading the Wednesday afternoon prayer meeting (attendance at which is optional), led by Miss Willard, Miss Ward and myself in turn.

We have been so eagerly watching the progress of the evangelistic movement in America. I was glad to read that Rev. Mr. Dawson was going to visit a large number of churches, and I hope the results may be all that we could desire. That would solve every problem of the missionary societies, would it not? all, at least, relating to men and money. There would be no lack of volunteers and no lack of funds to send them. God grant that there may be a great stirring up of Christians at home and abroad.

From the school at Adabazar Miss Farnham writes:—

I remember that you told me that it was a good plan to write one letter a day and so not get behind. Now I do write one and sometimes more than one and still I am behind. The kind of letters I write do not count. Some poor miserable soul comes in and says, "I have not heard from my son or daughter for months, won't you write to someone and find out about him or her?" Well, I just can't say no, so I write. Then another poor miserable wretch comes and says, "We have no bread, can't you find me some work?" So I write to the ladies in Constantinople and then I must get a *teskere* and send the woman off, etc. So my spare moments all go and after a busy day I am so weary that I can hardly undress. I wonder what I have done besides



my school work! Our holidays began last Friday; I mean by this that school closed. Miss Riggs went to Constantinople. I am glad she can get away and she is so fond of her brother's children that it will be a real holiday for her. Miss Kinney and I had a Christmas entertainment for the children in the kindergarten. The most of the work came on Miss Kinney, but as it was in our building we had a house full of people and someone must receive, so my tongue wagged on in Armenian. I wonder why our tongues never give out!

The church services are now in the new building, and what a relief it is to us. We just had no Sundays before—every Sunday we had from three to five services, and with sixty girls to keep still it was very trying. I spent the whole day in reminding the girls that they must not talk loud, must not sing or walk, and I felt so sorry for them. However, it was a good lesson. The people are so delighted to have a place of worship. I could only think of the dedication of the temple the first Sunday the service was held there. The building is still unfinished so it was decided not to dedicate, only to have a "praise service." The heartiness with which the first hymn was sung told of full hearts. Though we are having a very hard winter and the people are poor, still there was a special thanksgiving offering of five Turkish liras. This was from the poor people. One of our merchants gave fifty liras for seats. Another gave thirty for the doors, still another ten for the glass and a man came from Nicomedia to cut and set the glass. He worked till midnight—Saturday night—to finish.

I am sure if our good friends who have helped in the work could have seen and heard the real sacrifices made by the people here they would have felt well satisfied. Several persons gave a small sum of money for their children so when the children could understand they would feel that they had a share. One incident was quite amusing. The husband of one of our graduates gave two liras for each of his little girls, one ten, the other eight; they have a boy only three so he gave one for the boy, but the people said it would never do to give two liras for a girl and only one for a boy, so the man had to give another lira. He had only planned to give five for the three, but the church got six.

We have been greatly favored this year in having no serious illness; no girl has been ill enough to cause anxiety. The Armenian teacher was quite ill for three weeks with pneumonia, but we got on very well as one of our graduates came in for her lessons. We have a large and very interesting class of seniors, twelve in number, and all excellent scholars but two. We do not know what we shall do about assigning parts in the commencement exercises. We can have only six essays, so there will be four broken hearts.

These girls are not like American girls; they love to read essays and so it is a great disappointment. Most of these girls will be teachers, we hope, and those who do not expect to teach will be in families where they can and will have great influence. We hope and pray that it will be of the right kind. I was greatly encouraged this summer by the experience of one of our graduates. She was a Gregorian and not a thoughtful girl, as it seemed to us. She married a Protestant and has had three children who have died when only a few months old. She said, "I thought at first I could not love God when he took my children, but I love him more. He seems so near." She united with the Pera church and the committee said she had a deep experience. She said, "I did try so hard when I was in school to lead a Christian life, but it was so hard for me." She is such a nice woman. So our Father leads them in a way that we know not.

#### CHINA

In a letter to a friend Miss Worthley shows us a side of missionary life which we cannot adequately realize—a side we should try to keep in mind as we think of them and their work:—

I do not think I have told you much of the inner things of missionary life, perhaps because it is so hard to imagine these conditions from your distance, that it takes a long time to make the commonest things clear. I used to fancy at home that the very work on the mission field would keep one's spiritual life up to concert pitch, that once in that service one would be immune from certain temptations that clog our way at home, but I came to find that the missionary life is a very tempted life. Not in all the old ways, perhaps, but in new and subtler ways. Fancy yourself not going to church more than four or five or a dozen times a year to a service which really feeds your soul, and only once or twice a year to a real, reverent, quiet communion. I thought of you last Sunday in church, and laughed to myself to think what you would do to the good but over-social women among whom I was sitting, trying to keep a semblance of order without giving too much offense. There was a large congregation, one hundred girls in front who are always orderly, then a goodly number of well behaved church members, and besides that some forty untrained women, each with a minimum of one crying or crowing infant, and usually a number of others in slightly larger editions, whose function it is to roam about at will during the service. These women have never been in an audience of any kind all their lives, and they have no notion that an exchange of neighborhood gossip has any effect whatever on anybody else except the parties concerned. They made sundry excursions to the wings on an incredible number of errands during the service, and each time one got up half a dozen of her neighbors

rose, and she must turn and bow and bid them be seated. They never fail in courtesy so far as they understand it. Then hosts of things are always happening, such absurd things. I remember how I was impressed the first time I attended Chinese church at the sight of the pastor's seven-year-old hopeful partaking of tiny clams all through the service, and scattering the shells on the floor. Last Sunday was worse than usual, for two small boys took to playing tag in the galleries, and a whole crowd of women and youngsters came chattering and chattering in during the midst of the sermon, and an aspiring prima donna of eight summers sang seraphically during the last prayer. The poor, dear, old lady who sat beside me and held my hand means well, but is fearfully asthmatic, and she was obliged to make frequent hasty and explosive exits in a perfect spasm of coughing. There was a rabble from the street talking aloud as they stood in the back of the room, and there were other unspeakable things—but I will spare you. I wonder how a New England pastor would have enjoyed preaching to that audience. There were plenty of worthy, good souls among them, but I went home with a confused realization that I did not know one thing poor Pastor Bang Ho had been trying to say. This is hardly a fair sample of a Chinese church, because we live in a very poor quarter and it was a worse-behaved audience than usual. However, it is the church I attend every Sunday except in summer. I never expected that the greatest cross on the mission field would be the lack of spiritual food and the privileges of the sanctuary. Perhaps you can see how it is, that unless in our own personal life we keep very close to God, we are in great danger of sinking below the level of our teaching, "of living fifty and professing one hundred," as Mr. Holden says. To be sure there is wonderful compensation in the fact that we are associated in work with strong earnest Christian men and women. As someone said to me this summer, "We never have to spend time with trivial people." And deeply do we need all the inspiration that comes from these sources; for, if you are not armed with the full armor of God, there is danger that the very heathenism you came to conquer may, in some of its subtler phases, conquer you. Campbell Morgan said this was the saddest verse in the Bible, "Having no hope, and without God in the world." It is such a picture of a heathen land. And there is a danger that the hopelessness of heathenism—the unfaith in God and especially in man—will eat at the missionary heart. Not that I think for an instant that these things need to be. I believe that the missionary life should be and is the gladdest and most abundant life in all the world, and nothing, nothing thinkable, would induce me to give it up, except the definite certainty that it was God's will for me. But it is only as Christ's hold on our lives is strong, and his message is the dearest thing in life to us, that the mission field has anything at all to offer.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### The Association of Young Girls to Work for Missions

BY MRS. J. O. MEANS

A RECENT number of the French Protestant *Journal des Missions* relates the story of a unique missionary society, which has its headquarters in Paris. Its name is given above and describes its character. Other young girls may like to know what some of their own age across the sea are doing. One day some among them asked one another, "What can we do to help the *Societe des Missions* by personal work and by our means?" They formed an association, each member of which engages to give three times a year a piece of work, or the price that has been paid for it by a purchaser. The articles not thus sold directly by the maker are taken to the president, who advises about ways of disposing of them. At the same time the Association takes orders for children's clothing or for fancy work. The rules require that every article, however simple, must be well made.

It was in 1892 that the Association was founded, and it enrolls to-day two hundred and eighty-one members, of whom thirty-two are recruits of last year. The results reached appeared at the annual meeting, on the fifth of last March, held in the Paris salon of a hospitable friend of these maidens and of missions. The President, Mademoiselle Estelle Monod, daughter of the Rev. Gustave Monod, had prepared the report of the year, and it was found that the receipts had amounted to eight hundred and forty-five dollars of our money. A goodly sum; yet the associates were sad. It was one hundred and thirty dollars less than the preceding year, and they knew that they had worked as much as before. Plainly, the zeal of their clientele had not equaled their own; the supply had been greater than the demand. However, the disappointment of these devoted girls did not last long. Their kind hosts arranged a sale of the remaining articles, which soon made up the lacking sum.

Our American girls look to Paris for "the fashions," and there may be some of them who would think this new and beautiful fashion worth following. The simplicity of the organization, the moderate demand upon one's purse and time, and the amount accomplished make it an excellent model.



# OUR WORK AT HOME

## Our Daily Prayer in June

WHEN we realize that the course of study in Euphrates College extends from the kindergarten through primary, grammar and preparatory schools to real college work, and that more than a thousand pupils are studying in the various departments, we shall see how great is its opportunity, how important that its wide influence should be truly Christian. The college provides teachers not only for our village schools, but for Gregorian, Catholic and German schools, and even for other mission stations.

Miss Daniels is principal of the girls' department, over five hundred girls being under her oversight. She has just been at her home in Franklin, Mass., for her year of furlough, and sailed May 10, returning to Harpoot. Miss Barnum is an efficient teacher in the college, and has taken Miss Daniels' work during her absence. Miss Huntington, Miss Platt, and Miss Wilson are a strong and happy partnership, working zealously together to make intelligent Christian women of the girls under their care. Miss Huntington plans to take her furlough after Miss Daniels is back at her post. The kindergarten grows apace under the care of Miss Platt. One little lad told his mother, "When I do wrong Miss Platt does not scold me as you do, but just whispers in my ear, and it makes me feel awfully."

Miss Seymour, greatly beloved, has returned to this country to make her home after many years of most faithful and fruitful service. Miss Bush, for more than thirty years the companion of Miss Seymour in touring and evangelistic work, is now in America for furlough. She does not take her rest in idleness, however, but has made many addresses, and has stirred many hearts with a new sense of the needs of Turkey, and of our own slothful and sinful falling short of duty that we do not meet that need. She expects to return to Harpoot next autumn, taking with her a young woman as associate and helper. Mrs. Barnum, who makes very many calls, has grown to have a place of much influence among the women of the city, who come to her in great numbers for help in all kinds of need. After more than a quarter century of service in Turkey Mrs. Browne feels that the needs of her children will detain her in this country. Mrs. Knapp finds most of her time and thought taken by her own children. When is the work of a

mother done? As the wife of the president of the college, Mrs. Riggs, daughter of Dr. C. C. Tracy, of Marsovan, finds endless opportunities for helping both teachers and students. She helps in the "brides' meetings" for young married women, and also in the oversight of the orphanages. Mrs. Carey has introduced lace making among the needy women, and the steady employment and the wages it brings are both a blessing. Mrs. Atkinson, wife of the physician in charge of the medical work in the city, herself a trained nurse, is rejoicing in the advent of a little one into her own home.

Miss Lord is principal of the American School for Girls at Erzroom, with one hundred and twenty pupils. Dr. Stapleton has built up a wide practice among women and children, and she leads the Sabbath school for women and girls, which has an attendance of about ninety Protestant and Gregorian women. Miss Bushnell is the associate of Miss Lord in the school, and she took the work of the principal during her absence. Miss Bushnell will soon come for her furlough.

The girls' high and boarding school at Mardin enrolls forty-eight pupils, of whom twenty-six are boarders, the others being day pupils from the city and the orphanages. Mrs. Andrus, for many years at the head of the school, has given up much of the care, but she still holds two classes with the seniors. Miss Fenenga is taking the care most ably, though she feels the need of a larger teaching force. Miss Graf makes the kindergarten so useful and so charming that the parents wish it could go on continuously all the year. Mrs. Dewey, now a widow, has been matron of a school in this country for the past year, but she hopes the way will open for her return to Turkey. Mrs. Thom takes much responsibility for the care of the orphans gathered in Mardin.

The Bitlis Mt. Holyoke School has eighty-nine pupils, thirty-seven of whom are in the family, coming from homes both Protestant and Gregorian. Miss Knapp, an enthusiastic teacher in the school, so exhausted her strength that she has been obliged to spend many months seeking rest and health in Colorado. We are glad to say that she is markedly better than last year. The two sisters Ely have given their life to Bitlis, and beside their far-reaching work in the school they have done very much that is directly evangelistic. The whole city in the heart of Koordistan will be a different place in years to come, because of the work of these two devoted women.

Mrs. Cole gives much effort to the women about her. Reasons of health have compelled Dr. and Mrs. Underwood to remove from Bitlis to Erzroom. Mrs. Reynolds, who has been as a mother to hundreds of orphan boys and girls made orphan by Koordish murderers, will probably come home this year. May her rest and refreshment be equal to her labor! Mrs. Ussher, with little ones of her own claiming her first thought and time, is a constant power and help in the work of the mission. The boarding school has enforced the rule to take no free pupils, yet the attendance has been two hundred and twenty-six. Miss McLaren is the efficient principal of the school. Miss Norton has charge of two kindergartens, with seventy-nine

pupils. Many more children are eager to come, but she has no place to put them.

The work in the South China Mission grows rapidly, and more helpers are sorely needed. The girls' boarding school has twenty-six pupils, and some others come in for day study. In the absence of special teachers Mrs. Nelson has added the care of the school to her other work, and the spirit of the students is excellent, and the number well sustained. One or two workers to give their whole time to the work are imperatively needed, not only to relieve Mrs. Nelson—long overburdened—but for the good of the girls. Mrs. Hager is now with her husband in America on furlough.

The mission in Austria is carried on by two missionaries, Dr. Clark and Rev. Mr. Porter, with their wives. The headquarters are in the old city of Prague, and it has fifty out-stations, with eighteen churches with 1,497 members.

The girls' school at Krabschitz is the only boarding school in all the land for Protestant Bohemian girls. Though still feeble, it has an honorable record, and has had more than five hundred pupils. It has furnished many teachers and deaconesses and one missionary to our work, and our pastors and evangelists have found in its graduates helpmeets in their arduous work; while as wives, mothers, and Sunday school teachers many will rise up to bless the school for its training.

Mrs. Clark, who is the rich and devoted mother of seven daughters and one son, is yet truly missionary in loving thought for other mothers and their children.

Mrs. Porter, making her own home a center of light and help to many women, has oversight of the work of the Bible women, and keeps closely in touch with all the needs around her.



## Suggestions for Auxiliary Meetings

For July.—The Medical Work of the American Board in Japan.

For August.—Review of Books on Japan.

For September.—Practical Outcome of the Year's Study.

So great has been the advance in medical knowledge all through the Japanese nation that they no longer need the medical missionary as he is known in many countries. Still as we try to gain a true idea of the progress of the gospel in the empire, we find that in former years the work of the physician was most effective in opening many closed doors, and the names of Drs. Hepburn, Berry, Gordon, Adams, Whitney, and Taylor must never drop out of our memory. Dr. John C. Berry has written a valuable leaflet telling of the medical work in Japan, which may be had from Miss Ada R. Hartshorn for five cents.

Those who have files of *LIFE AND LIGHT* will find in numbers of ten to fifteen years ago references to the Nurses' Training School at Kyoto, an institution now under different auspices, but whose work was of wide influence and blessing. These articles are in the magazines for October, 1891; September, 1893; December, 1894; and we find also an article on Medical Missions by Dr. Berry in the number for May, 1895.

The meeting may be made interesting by facts gleaned or extracts read from recent periodicals telling of the wonderfully perfect hygienic arrangements in the army, and the care and skill with which the sick and wounded soldiers are treated in the field, on transports, and in hospitals.



## Sidelights from Periodicals

**JAPAN.**—The *Review of Reviews* for May contains an account of "The Ainus, the Hairy People of Japan," with several illustrations. *The Fortnightly Review* for April prints an article on "Japanese Poetry," which gives as well some hints of the love of flowers among the Japanese. In *The Independent* for April 6, Dr. De Forest writes an interesting (illustrated) article on "Japanese Military Funerals;" and in the following number, April 13, a Japanese writes on "The Philosophy of Harakiri." *The Century* for May contains an article by Dr. McGee on "How the Japanese Save Lives," which is another example of what America may learn from Japan. Each number of *The Outlook* through April contains a chapter of George Kennan's "Story of Port Arthur."

**CHINA.**—In the *Review of Reviews* for May, Prof. Jeremiah W. Jenks writes an illuminating account of "The Progress China is Making."

**MICRONESIA.**—*The Independent* for April 20, and for April 27, reports "The Present Condition of Guam," in an article by the American Governor.

E. E. P.



## Woman's Board of Missions

Receipts from March 18, to April 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor.  
Vinal Haven, Woman's Miss'y Soc., 5, 5 00

Total, 5 00

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Bath, Aux., 10; Dunbarton, Aux. (with prev. contri. to const. L. M. Mrs. Sarah W. Caldwell), 7; Hinsdale, Aux. (25 of wh. const. L. M. Mrs. Harriet Higgins), 26; Lisbon, Aux., 1 60; Nashua, Aux., 71.60; Nelson, Cong. Ch., C. E. Soc., 2, 118 20

Total, 118 20

### VERMONT.

*Morgan.*—Lucy Little, 40  
*Plainfield.*—Mrs. A. Betsey Taft, 15 00  
*Putney.*—Mrs. A. S. Taft, 1 40

*Vermont Branch.*—Mrs. T. M. Howard, Treas. St. Johnsbury. Arlington, West, Mrs. H. G. Buck, 25 cts.; Bellows Falls, Miss Alice Jackson's S. S. Class, 5; Brattleboro, C. E. Soc., 5; Burlington, First Ch., Aux., 30; Danby, Jr. C. E. Soc., 5; Fairfield Centre, Aux., 4; Franklin, Aux., 2.20; Hardwick, Aux., 5; Hyde Park, North Ch. C. E. Soc., 1; Lyndon, Aux., 5; Middlebury, Aux., 54 cts.; Newport, Aux., 6.40; Royalton, C. E. Soc., 1;

St. Johnsbury, North Ch., Aux., 17, South Ch., Aux., 11; Townsend, West, Mrs. Van Ness, 2; Underhill, C. E. Soc., 1; Westminster West, Aux., 14.50; Weybridge, C. E. Soc., 3; Winooski, Aux., 8.70. Less expenses, 9.20, 171 85

Total, 188 65

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas., 8 Lenox St., Lawrence. Lexington, Hancock Ch. Aux., Mrs. H. E. Abbott, Lenton Off., 1; Lowell, Kirk St. Ch., Aux. (to const. L. M's Mrs. Harriet Brown, Mrs. Julian V. Keyes), 50, 51 00

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., Orleans. Orleans, S. S. M. S., 10; Sandwich, Aux., 14, 24 00

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., Bradford. Haverhill, Centre Ch., Prim. Dept. S. S., 10

*Essex South Branch.*—Miss Nannie L. Odell, Treas., Beverly. Danvers, Maple St. Ch., Aux., 30; Pigeon Cove, Cong. Ch., 6.40; Salem, Tabernacle Ch., Pro Christo Soc., 10; Saugus, Prim. Dept. S. S., 3.66; Swampscott, First Ch., S. S., 7.69, 57 75

*Framingham.*—A Friend, 5 00

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. const. L. M's Dr. Margaret E. Darby



and Miss Emma A. Cowles, 130.64, First Ch., Prim. S. S., 15; Easthampton, Emily Mission Cir., 15; Northampton, Edwards Ch., Aux., 39.95, First Ch., Girls' Club, 30, 230 59

*Lynnfield.*—In His Name, 2 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas., Framingham, Wellesley College, Christian Ass'n, 250, 250 00

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas., So. Weymouth, A Friend, 10; Braintree, Aux., 7.30; Bridgewater, Aux., 38; Brockton, First Ch., Aux., 15, Porter Ch., Aux., 93; Cohasset, Aux., 25.65; East Weymouth, Union Ch., Aux., 30, C. E. Soc., 10; Duxbury, Aux., 18; Hanover, Aux., 2; Holbrook, Aux., 14, Willing Workers' M. B., 5.65; Milton, East, Harriet W. Gilbert Miss'y Soc., 6; Plympton, Aux., 6.75; Quincy, Aux., 12.80; Randolph, Miss Abby W. Turner, 100, Aux., 54.30, Memorial Mission Circle, 10, C. R., 1.50; Rockland, Aux. (25 of wh. const. L. M. Mrs. Betsy Bradford), 40; Stoughton, Aux., 11.46; Weymouth, North, Aux., 50; Scotland, C. E. Soc., 4.36; Weymouth, South, Union Ch., Aux., 51.75, 647 52

*North Middlesex Branch.*—Mrs. Wayland Spaulding, Treas., Bedford Park, New York City, Concord, C. E. Soc., 6.57, Mary Shephard Watchers, 5; Harvard, Willing Workers, 5; Shirley, Mission Cir., 7.50; South Acton, Aux., 10, 34 07

*Springfield.*—South Cong. Ch., 125 00

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Holyoke, Second Ch., Jr. C. E. Soc., 5; South Hadley Falls, Aux., 8.75; Springfield, First Ch., Aux., 242.29, Memorial Ch., C. E. Soc., 10, Collection Young Ladies' Meeting, 9.23, 275 27

*Suffolk Branch.*—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Collection from Annual Meeting, 116.40, A Friend, 3; Boston, A Friend, 1, Mt. Vernon Ch., Aux., 10, Old South Ch., Aux., 100, S. S., 17.08, Shawmut Ch., Aux., 15.95, Union Ch., Aux., 50, Y. L. Aux., 6.29; Brookline, Harvard Ch., Aux., 100; Cambridge, Miss Susan K. Sparrow, 5, First Ch., Aux., 201.92, North Ave. Ch., Pro Christo Soc., 1, A Friend (to const. L. M. Miss Mary L. Pelkey), 25, Prospect St. Ch., C. E. Soc., 5; Cambridgeport, A Friend, 50 cts.; Dorchester, Second Ch., Aux., 111.95, Go Forth Mission Band, 5, Village Ch., Aux., 25; Franklin, Y. L. Aux., 10; Newton Centre, First Ch., Aux., 6.50, Maria B. Furber Miss'y Soc., 3; Newton, Eliot Ch., Aux., 260; Roxbury, Dudley St. Ch., Miss Edwards' S. S. Class, 5, Immanuel Ch., Aux., 99, Jr. C. E. Soc., 17.60, Walnut Ave. Ch., Aux., 16; Somerville, Broadway Ch., Earnest Workers, 15, Prospect Hill Ch., Aux., 20; South Boston, Phillips Ch., Aux. (to const. L. M. Miss Myra C. Mill), 25; West Roxbury, South Evangelical Ch., Aux., 14.53, 1,291 72

*Worcester Co. Branch.*—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester, Barre, Aux., 10; Dana, C. E. Soc., 2; Grafton, Worthley Mission Band, 15.08; Templeton, Ladies' Ben. Soc., 3; Warren, Aux., 6.75; Worcester, Mrs. Hard-

ing Woods (to const. L. M. Ruth Caroline Gaylord), 25, Central Ch., Aux., 105, Pilgrim Ch., Jr. C. E. Soc., 10, Plymouth Ch., Aux., 25, Union Ch., Aux., 50, 251 83

Total, 3,245 85

#### LEGACY.

*Salem.*—Legacy of Miss Hannah H. Wiggin, by Melvin A. Dame, Extr., 1,000 00

#### RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket, Barrington, Bayside Gleaners, 60; Riverside, C. E. Soc., 1; Slatersville, Aux., 11, C. E. Soc., 4.25, 76 25

Total, 76 25

#### CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas., 52 Main St., New London, Exeter, C. E. Soc., 1; Goshen, S. S., 15; Groton, S. S., 2.29; Ledyard, C. E. Soc., 3; Niantic, Busy Bees Mission Circle, 16; New London, Second Ch., Y. L. Guild, 10; Norwich, First Ch., Aux., 77.26, Second Ch., Thistle-down Study Class, 31.21, Broadway Ch., S. S., 10, Pansy Mission Circle, 5, Park Ch., Aux. (to const. L. M. Mrs. W. G. Henderson), 25; Scotland, S. S. for younger classes, 70 cts.; Woodstock, Aux., Easter Off. in memory of Miss L. Josephine Lester, 32, 228 46

*East Hartford.*—Mrs. Martha P. Sanborn, 1 60

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Collinsville, Aux., 41; Hartford, Farmington Ave. Ch., Aux., 1, S. S., 25.97, First Ch., Aux., 13.20, Park Ch., Aux., 38, Winsor Ave. Ch., Mission Band, 5, Manchester, Second Ch., Jr. Endeavor Soc., 20; Newington, Aux., by Miss Fannie L. Brown, in memory of Mrs. Sophia L. Tracy; South Windsor, Mission Cir., 10; Vernon Centre, Aux., 11, 170 17

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven, A Friend, 100; Ansonia, Aux., 45; Bethany, Aux., 4; Bridgeport, Park St. Ch., Full. Mem. C. (to const. L. M's Miss Edith Brush, Mrs. Henry E. Bishop, Mrs. O. R. Beers, Mrs. W. F. Gerrish, Mrs. Stuart P. Kelsey, Mrs. J. W. Otis, Mrs. Robert Zink), 175, West End Ch. (50 of wh. to const. L. M's Mrs. Grace Balderstone, Mrs. Mary H. Tuttle), 69; Centrebrook, C. E. Soc., 3.10; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Horatio Kelsey), 27.25; Cromwell, C. E. Soc., 5; Darien, Aux., 15.50; Durham, Meth. Ch., C. E. Soc., 5, Cong. Ch., C. E. Soc., 10; Essex, C. E. Soc., 5; Georgetown, Aux., 12; Harwinton, Aux., 5; Higganum, Aux., 25, C. E. Soc., 12.50; Kent, C. E. Soc., 10.65; Killingsworth, M. B., 5; Marlboro, C. E. Soc., 2; Meriden, First Ch., C. G., 40; Middlebury, W. M., 5; Middle Haddam, Aux., 12, C. E. Soc., 5; Middlesex, C. E. Union, 13.60; Middletown, First Ch., Aux., 45.43, C. E. Soc., 5, Third Ch., B. B., 5; Naugatuck, Aux., 215; New Hartford, Aux., 5.35; New Haven, City Mission Mothers' Aux. (25 of wh. to const. L. M. Mrs. L. S.

Graves), 34, Dwight Pl. Ch., Aux., 16.51, Pilgrim Ch., Aux., 92.41, Plymouth Ch., Aux., 156.52, Yale College Ch., Aux., 43, United Ch., S. S., 25; New Milford, G. L., 25; Norfolk, C. E. Soc., 5; North Madison, 14.73; Norwalk, Aux., 40, Prim. S. S., 5; Prospect, Aux., 16; Ridgefield, Aux., 46.75; Saybrook, Aux., 15, C. E. Soc., 1; South Britain, M. B., 7; South Norwalk, Aux., 50; Stratford, Dau. of the Cov., 4.25; Torrington, First Ch., Aux., 14.50; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. Judson Lewis Cross and Miss Hattie Cordella French), 56; Washington, Aux., 50, C. E. Soc., 7; Waterbury, Second Ch., Aux., 106, G. T. (25 of wh. to const. L. M. Miss Louise S. Claxton), 40, Third Ch., Dau. of the Cov., 27.50; Westport, Aux., 18; Whitneyville, Aux., 47; Winsted, Second Ch., Aux., 11.78; Woodbridge, Aux., 48.20, G. R., 8, C. E. Soc., 10, C. R., 4; Woodbury, First Ch., Aux., 11.50, Miss Ogden, 40,	1,984 03
<i>Putnam</i> .—Wellesley, Class of '97,	12 00
Total,	2,396 26

## NEW YORK.

<i>Binghamton</i> .—Mrs. Edward Taylor,	10 00
<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, Aux., 19.05; Arcade, Aux., 6.31; Baiting Hollow, Jr. C. E. Soc., 2.80; Binghamton, Plymouth Ch., Aux., 5; Blooming Grove, Kyle Miss'y Soc., 15, Pansy Band, 7; Bridge-water, Aux., 20.77; Brooklyn, Bushwick Ave. Ch., Aux., 10, Central Ch., Aux., 176.66, Zenana Band, 100, King's Guild, 15, Evangel Cir. King's G., 25, Philon Cir. King's G., 20, Whatsoever Cir. King's G., 5, Immanuel Ch., Aux., 18, Park Ch., Aux., 10, Jr. C. E. Soc., 2, Plymouth Ch., Y. W. Guild, 15, Puritan Ch., Aux., 75, South Ch., Aux., 5, Tompkins Ave Ch., Aux., 125, Mrs. T. R. D., 250; Buffalo, First Ch., Jewett Cir. King's G., 2.50, Jr. C. E. Soc., 2.50; Burns Mills, Aux., 5; Cambria Centre, Aux., 7; Carthage, Aux., 12; Churchville, Jr. C. E. Soc., 2; Copenhagen, Aux., 22; Deansboro, Dau. of the Cov., 5; De Ruyter, Aux., 3.08; Fairport, Aux., 10; Fishkill-on-Hudson, Mrs. H. A. G. Abbe, 3; Flushing, Aux., 32, Acorn Band, 35; Friendship, Aux., 8; Gloversville, Aux., 110; Homer, Aux., 71.90; Java, Aux., 3, C. E. Soc., 2; Java Village, Mrs. C. W. Morrill, 10; Lockport, First Ch., Aux., 35; Middletown, First Ch., S. S., 15, North Ch., Aux., 5; Morrisville, C. E. Soc., 5; New York, Broadway Tabernacle, Aux. (125 of wh. to const. L. M's Mrs. Edward H. Scott, Mrs. Walter R. Wheeler, Mrs. Henry McGregor, Miss Bina Seymour, Mrs. William Goaf), 425, Manhattan Ch., Aux., 25.50; North New York, Ch., Aux., 10, Prim. Dept. S. S., 13; Nyack, Aux., 8; Oswell, Aux., 5.06; Oxford, Aux., 25; Poughkeepsie, Aux. (50 of wh. to const. L. M's Mrs. John E. Dutcher, Mrs. Mary Hannah), 60, C. E. Soc., 30, Prim. Dept. S. S., 10; Philadelphia, Pa., Aux., 14.25; Rensselaer, Aux., 10; Riverhead, First Ch., Jr. C. E. Soc., 5; Rochester, Plymouth Ch., Aux., 15,	

South Ch., King's Dau., 15, King's G., 10; Rutland, Aux., 9; Sidney, Aux. (25 of wh. to const. L. M. Mrs. H. Addie Arms), 32, Dau. of the Cov., 25, S. S., 8.98, C. E. Soc., 8, C. R., 20; Seneca Falls, Aux., 15; Sherburne, Aux., 35; Summer Hill, Aux., 7; Syracuse, Geddes Ch., Aux., 25, Mrs. Geo. C. Gere, 20, Pilgrim Chapel, Aux., 5, Plymouth Ch., Aux., 100; Tallmans, Willing Workers, 3.60; Ticonderoga, Aux., 28.65; South Hartford, Jr. C. E. Soc., 3.50; Utica, Bethesda Ch., Aux., 10, Plymouth Ch., Aux., 10; Wadham's Mills, Aux., 5; Warsaw, Loyal Volunteers, 2.60; West Winfield, S. S., 30, Dau. of the Cov., 5, Jr. C. E. Soc., 10; Wellsville, Aux. (with prev. contri. to const. L. M's Mrs. F. M. Leonard, Miss M. Fannie Lewis), 43.16. Less expenses, 125.87,	2,350 00
<i>Syracuse</i> .—Miss Charlotte E. Graves,	50
Total,	2,360 50

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. N. J., Asbury Park, Aux., 5, S. S., 5; Montclair, Aux., Th. Off., 87.50; Newark, First Ch., Aux., 10; Orange Valley, Y. W. M. S., 5.45; Passaic, Aux., 18; Verona, Aux., 1; Westfield, Aux., 50; Pa., Philadelphia, Central Ch., Aux. (to const. L. M. Mrs. Wm. I. Howell), 25, Snyder Ave. Ch., Prim. S. S., 1.25,	208 20
Total,	208 20

## NORTH CAROLINA.

<i>Southern Pines</i> .—Mrs. W. P. Swett,	10 00
Total,	10 00

## FLORIDA.

<i>Winter Park</i> .—Aux.,	20 00
<i>Lake Helen</i> .—Aux.,	10 00
Total,	30 00

## CANADA

Cong. W. B.,	335 00
Total,	335 00

## ENGLAND.

<i>London</i> .—Miss S. Louisa Ropes,	25 00
Total,	25 00

## CHINA.

<i>Tung-cho</i> .—Woman's Christian Ass'n,	20 50
Total,	20 50

Donations,	8,656 07
Specials,	430 70
Legacies,	1,000 00
Total,	10,086 77

## TOTAL FROM OCT. 18, 1904, TO APRIL 18, 1905

Donations,	44,637 64
Specials,	1,789 65
Legacies,	11,666 63
Total,	\$58,093 92

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## The Training School at Foochow

BY MRS. S. L. GRACEY

This testimony to the beautiful and far-reaching work of Miss Brown has the more weight that it comes quite unsolicited from one outside the missionary circle, Mrs. Gracey being in the diplomatic circle at Foochow.

FOOCHOW, January 16, 1905.

DEAR FRIENDS OF LIFE AND LIGHT: Last week I attended the commencement exercises at Miss Brown's kindergarten training school in the city, and it gave me so much pleasure that I think you should share it with me. As this was to be the first commencement, of the first training school in this empire, it promised to be one of unusual interest. The day was cold, threatening rain, and the hour's ride through the wet, filthy streets anything but pleasant; but the welcome which we received on our arrival and the bright scene which greeted our eyes amply repaid us for the slight discomforts we had experienced, and they were soon forgotten. The school-room, which is an open court, that is, open on one side, had been tastefully decorated for the occasion, and was nearly filled with friends of the school, Chinese and foreigners. The program consisted of essays and music by the graduating class, and games and kindergarten songs by the children. The essays were in Chinese, although the young ladies speak English fluently. Listening through an interpreter I judged that they were of a high order, and quite up to the standard at home. The subjects were (1) "Glimpses of Fröebel," (2) "Play as a Factor in Education," (3) "Kindergarten Gifts and Occupations," (4) "Kindergartens the Greatest Educational Need in China."



These Chinese girls have copied the manners and sweet low tones of their teacher most industriously and successfully, and she has taught them to sing the sweet slumber songs as tenderly as they are sung in our schools at home. It was really a delight to listen.

The school numbers seventy children. They are very attractive as they move gracefully about dressed in their quaint costumes, and their little faces fairly beamed with pleasure as they marched, played at soldier, saluting their captains and their flag, and singing their national hymn to the tune, "God



MISS JEAN BROWN OF FOCHOW AND HER CLASS OF KINDERGARTNERS

Save the Queen." Particularly pleasing were they when singing a slumber song, and the doves flew in and out of the open court, finally settling at their feet, as much at home as the children. And when the birds closed their eyes, apparently in sleep, we all felt that they really understood and were entering into the spirit of the occasion.

Miss Brown is a lady of much natural dignity and sweetness, and is thoroughly in love with her work. She is a musician, and has published a book of kindergarten songs in Chinese, and the musical training she has given her graduates made that part of the program a surprise and pleasure to all. She has commenced a great work, and we rejoice with her over these first four



graduates, the first fruits of her loving service. These girls all live in Foochow.

A large picture of Fröebel hangs on the wall of the schoolroom, and I fancied that he smiled as he looked down on these little ones at their play. Who knows if he is not made happier in his home above by the knowledge that these children in a heathen land are learning something of his beloved system, and are by it beginning to have a little sunshine come into their lives.



## A Station Class in Pao-ting-fu

Miss Jones is one of our newer missionaries in North China and her account of this part of her work is full of interest.

PAO-TING-FU, December 30, 1904.

DEAR FRIENDS: My letter is delayed that I may tell you of the station class which we held from the tenth of the tenth moon till the tenth of the eleventh moon.

It was for the country women especially, so we furnished everything—food, fuel and lights. It seemed best to do so this time as the women all came from what we would call very poor families, and coming from a distance it is hard to bring supplies with them. We hope in the course of time to get them to furnish part, if not all of their living, not so much for the sake of the money it will save, but for the good it will do the women themselves to feel that they are not dependent on the “foreigner.”

We started with twenty-three women and girls, and while some had to go home before the end of the month, some new ones came in. They all seemed to improve the time and to be improved by it.

The character work was in charge of the local Bible women, that is, the teaching of the characters, also most of the teaching. In the last weeks I began to teach each morning for an hour—my first attempt at teaching. I had led a few meetings with the Christians, but that was very different from daily teaching, chapter by chapter. I began with fear and trembling to teach the Gospel of John and later to give them a little Old Testament history. The women, however, understood better than I feared they would and seemed to learn. They went home with a little more knowledge of character and I think a much deeper understanding of the truth which they had accepted. We will all ask that they may continue to be taught of the Spirit and to walk in the light as they receive it.

A number of the women knew Miss Morrill and Miss Gould and cannot

speak of them without tears. One of Miss Gould's pupils, having learned to read, taught her mother. The mother, though able to read quite a bit, until this class was formed had not had time to study the "doctrine," as they call the truth. She was most grateful for this opportunity to study, for as she said, "Years ago I was invited to study but could not take the time; then came the troubles, and I thought my chance was gone; now that I've another I mean to make use of it."

Of the twenty-three that came, no one received more than one young woman whose husband has gone in one of the coolie gangs to the African gold fields. She was in her mother's home at the time the class opened and so came along. She seemed so listless and indifferent at first that I thought her coming would be of no use, but after a few days of listening to the teaching she took hold in real earnest and began to study. Being not more than twenty-three or twenty-four years of age she learned very fast, that is, fast as compared with most of the women who came. The change that came into her manner was very noticeable. She was interested and attentive and quick to catch the meaning. If she will go on she will be a very useful person in her own village. Being young she would be able to learn to teach, which is something few of the older women can do.

The customs of the country are such that one does not often see a young married woman with time to study. Daughters-in-law are to attend to the housework—in fact, whatever there is to be done, and if there is any studying done the mother-in-law does it. So it comes to pass that most of those who come are middle-aged women or older. Mothers-in-law they are, and all having passed through the daughter-in-law stage—that is, household drudge—to reach this place of comparative leisure, they show the marks of it in that their eyes are blurred, their senses dulled and they are old and worn looking at forty. Poor old souls, for the chance they have they do remarkably well. How many women do you think you would find in America, having lived in ignorance till they were forty, fifty, sixty or even seventy years old, who would try to learn to read?

One of this class was nearly seventy and no one was more anxious to learn than she. Each day they had a little Old Testament work and they found much difficulty in remembering the names of the patriarchs and the order in which they came. One day this old woman asked me after class to tell her once more. She held up her hand as I named them, called her first finger Abraham, the next Isaac, the next Esau, the little finger Jacob; so she would sit and name them over and over, sometimes in spite of our efforts getting them mixed, but always getting in the four.

You perhaps will laugh when you read this, but it was really very touching to see. She wanted so much to get things right, but as she often said, "I'm too old and thick-headed," then she would try again. But I know I am tiring you, so will wish you a Happy New Year and close.

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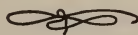
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## Mrs. L. D. Chapin

"Many women have done honorably."

MODERN Christian activity has greatly increased the number of these women to whom great honor is due. The foreign mission field has fittingly developed an unusual number of such devoted women. Mrs. L. D. Chapin, *nee* Clara L. Evans, passed away October 22, 1904, the third sister deceased during the year. Clara Evans, the eldest of seven sisters and one brother, was born at Orford, N. H., in the Upper Connecticut Valley, in 1835. The family returned to their former home, Charlestown, N. H., in 1848, a permanent home still held in the family. In this lovely valley town, with high hills near at hand and Mt. Ascutney always beautiful in the north, her girlhood was spent. Her mother had been an ardent student and teacher. Under such guidance Clara grew to womanhood, attending the local schools and academy. Plans to make her life useful as a teacher led her to attend, very young, the Massachusetts Normal School.

She taught school in that state, but returned to teach in Charlestown until going to Brooklyn, L. I., in 1858. Clara entered into teaching in the Brooklyn public schools with enthusiasm and was followed ere long successively by three sisters. She remained four years, until her marriage; Nellie a longer period, and Jennie twelve, from 1860-1872. The New Hampshire family were Unitarians by inheritance and discipline. Clara, however, during the great revival season of 1857-1858 joined the South Third Street Presbyterian Church under Dr. Wells. Her two sisters followed her in

this religious change. They connected themselves with the mission Sunday school maintained by their church in a store on Broadway near Throop Avenue. This grew into the Throop Avenue Presbyterian Church, of which these three sisters and a brother were among the earliest members.

At this time the Union Theological Seminary fraternity supplied young men as preachers for the mission. These young preachers happened to be entertained at the place these teachers boarded. One Saturday afternoon, the lady of the house being absent, Miss Clara was obliged to answer the door bell. The young man who appeared that day was Mr. L. D. Chapin. Mutual interests and attractions ere long resulted in devoted and lifelong association. Dr. Chauncey Goodrich and Dr. Robert G. Hutchins were among those associated in the Throop Avenue work, and often recalled the good times of that Brooklyn experience. Rev. Lyman Dwight Chapin graduated from Union Theological Seminary in 1862. He had received appointment from the American Board as missionary to North China. The appeal of Rev. Henry Blodget, D.D., then at Tientsin, was responded to by two young men and their wives with glad consecration and spiritual eagerness. Forty-two years ago, China seemed at the extreme end of the earth. Japan had hardly been discovered. The lack of sympathy of her Unitarian mother made the effort of parting the more serious. It served only to enhance a conscious dependence on Him who called to such service. Those were the days of long sailing voyages in sailing vessels over tempestuous seas. Mrs. Chapin's descriptions of that early voyage were full of life and happy enjoyment, alike of peril, of quiet seas, of oriental scenes, by these merry and eager young missionaries. They reached Shanghai in May, 1863, and proceeded directly to Tientsin. The Stanleys had arrived two months earlier.

The mission home was in the native city of Tientsin, east of the central bell tower, a narrow and long compound, with two or three small courts and narrow rooms for all. Here their home was for four years; here the eldest son, Lyman, named for the father, was born, and in his early death the first great sorrow made life more tender and urgent. Here also the eldest daughter was born. The arrival of new recruits in 1866 made expansion possible. The new station was to be at Tung-cho, the transfer river port, thirteen miles from the great capital. Mr. Chapin discovered near the center of the city a fairly large compound, with good buildings in two courts. It had been the residence of a former official, who had committed suicide. Hence it was supposed to be haunted and therefore untenanted and unrented. A former servant of the mandarin's family, a widow with a large family of growing lads, was in charge. Thus a home was secured and a



very admirable servant woman. No sooner had the house been occupied than work opened rapidly to the eager enthusiasm of Mr. and Mrs. Chapin. Mrs. Chapin soon drew the caretaker within her circle of influence. Mrs. Tsui and three of her children became Christians, and now the third generation are devoted and able Christian teachers and leaders. Beggar boys and waif lads were taken in in pity, to become the nucleus of a boys' school. The next year, 1868, Miss Andrews joined the station, for whom Mrs. Chapin provided a home. The ostracism of the Chinese, in those early years, greatly limited opportunity of effort, and a family of little children might easily have prevented outreaching effort. But Mrs. Chapin gathered young and old about her among the Chinese, and made even the home life happily subservient to missionary effort. There was no missionary doctor at the station. Mrs. Chapin soon found a way of dealing out simple remedies, and began that dispensing and healing effort which has vastly enlarged. The home was on the thoroughfare to Peking, and this mission home with its happy hospitality was open to scores of missionary and other travelers, glad to observe the work in hand or to share the courtesy of kindly friendship. Then the severe beginning of the long invalidism of Mr. Chapin illustrated new devotion and skill in unabated watchfulness and care. After nearly ten years of residence a far more suitable and healthier place was secured, and new houses built adjoining Mr. Sheffield's home in the west of the town. The haunted buildings with their fine old timbers were pulled down and transferred to the new large compound, with garden and flowers and great trees, and happy songs from her own children or from the now swarming Chinese children and the schoolboys in their adjoining courts. She became again a devoted teacher of children, both her own and other missionary children, while gathering into loving allegiance many Chinese mothers with their little flocks.

After a full score of years since arriving in China a second furlough took the family to the United States. The invalidism of Mr. Chapin necessitated the final giving up of any plan to return to their field of labor. They found a home in the west suburbs of Los Angeles, and planted an orange grove. There, in the simplicity of a devoted home, a family of three daughters and four sons grew up, receiving their education in the neighboring schools and colleges. A second little grave had been left in China. During these early years at home, both Mr. and Mrs. Chapin received new and deeper conceptions of the Christian life. Invalidism led the father to an intimate and closer walk with God, while the mother, always eager and outreaching in effort, became conscious of a personal intercourse with Christ which led directly to new devotion and glad consecration.

Not long after coming to Los Angeles Mrs. Chapin was employed by the Woman's Presbyterian Society to do work for them among the Chinese

women of the city, visiting them in their homes. This led to some rescue work, and several times she had runaway slave girls secreted in her home or accompanied them to some hiding place, or took them in disguise to the Rescue Homes in San Francisco. She brought to this work the energies alike of womanhood and Christian devotion, often imperilling her own ease and home, so fierce was the effort to prevent her. She took into her own home many young men and women, often pupils in the nearby academy and college, or those who were in need of temporal and spiritual help. A good many went out from her care and influence into Christian and missionary work.

In these abundant opportunities she found many sources of joy in eager service. From this home of consecrated effort one daughter, Abbie G., went to mission work in China, at her old home in Tung-cho with her aunt, Miss Evans.

The invalid father passed away in 1893. As a witness to her belief in the gladness of the eternal life, Mrs. Chapin planned a unique funeral, the note of joy and triumph being heard alone, with no sign of grief and sorrow. On the portal to the "life that knows no ending" should be the message:—

"Fling open wide the golden gates,  
And let the victors in."

Unable still to return to the mission field, Mrs. Chapin rejoiced that her eldest son could take such service. In hostile Hunan, subject to many distresses and perils, he could carry forward his father's labors. Mrs. Chapin herself found abundant opportunity for effort in Los Angeles and Southern California. She gave a great deal of time and strength to going about speaking at missionary meetings for all denominations, for which she was in constant demand.

Years before, when a special baptism of the Spirit had touched her own heart, she told her daughters, "I am going to burn all my old missionary talks and dwell more on the need of a deep spiritual experience, a sanctified, spirit-filled life for the ladies of the missionary societies, before they can be real missionary workers and truly interested in missions."

In a little book found after her death these words were written, perhaps quotations selected as the keynote of her life and work:—

"My creed: The great secret of a world-wide passion for missions is an appreciation of Christ as Redeemer; redemption, translated into action, means missions."

In such devotion and in such labors, in the watching over the fading and passing of one of the twins born in China, in the Peniel Mission and other city missions, and with wide sympathy for all Christian work and workers, the last ten years of life were passed, unstinted in effort until the very end.

In the spring of 1904 a sudden prostration revealed to herself as well as to her children that her eager heart was wearily spending itself. Her sister, Mrs. Lefferts, had died in February; Miss Jennie G. Evans, vainly hoping for a return to China, passed away in September. The summer had been gladdened by a vacation visit of her son Dwight, a senior at Princeton Theological Seminary, the youngest remaining child.

The not unexpected summons came Saturday, October 15, in a sudden sense of great feebleness. She felt that her work was done. The following Monday showed more clearly the end approaching. She laid plans for her children, for her own burial and for the entrance into "life." To the absent sons she sent messages: "Your mother is dying in triumph;" "Tell them not to disappoint God." To Mr. Studd, who saw her physical distress, "Yes, but the victory is complete." Towards the end, in a semi-conscious state, at intervals her face lighted up, as with a most beautiful smile and voice she said: "Let me look! Let me look!" and again, as if pleading, "Undertake thou for me."

She passed away on Saturday, October 22. The funeral was held in her own yard, a large awning having been erected to hold the throng of five hundred friends who wished to show their profound respect and love. The *Los Angeles Times* says of her: "Borne to her grave by members of the race to which she had devoted her life, and surrounded by hundreds of people of different nationalities brought together by the common bond of love and reverence, Mrs. Clara Chapin was laid to rest. Probably never before in the history of Los Angeles has there been such a service. Chinese children came bringing their offerings of flowers, with their fathers and mothers, in honor of the woman who had made their lives brighter and better. Mr. Studd gave a review of her life. He said: 'No one could realize what a blessing her home had been to those in trouble or need. The blessing of a life wholly given to God.' Dr. Atterbury, a fellow worker in China, paid a beautiful tribute to her work: 'Hundreds of people had waited at her door. She had gone to homes from which others shrank because of the awful diseases to be met.' In China as in America her loving personal touch in life, word, and deed had left a lasting impression on a multitude of lives."

A Chinese preacher read her last message to the Chinese—Romans xii. 1,2—and explained in the native language her desire for them. Rev. Edward Chapin spoke of his mother's last injunction to him, "Preach a full gospel, urging everyone to embrace it." Mrs. Chapin left the request, "Home floral offerings only. The money for flowers may perhaps be put instead into a little box in aid of Chinese mission work." Thus many friends gave, amounting to fifty-one dollars, to be devoted to this special work.

Sankey's hymn, composed for Moody's funeral, was softly sung:—

Out of the shadow land, into the sunshine,  
Cloudless, eternal, that fades not away,  
Softly and tenderly Jesus has called her  
Home, where the ransomed are gathering to-day."

The casket was borne by Chinese pallbearers to the lovely cemetery only two blocks away.

Three sons and three daughters remain to treasure the memory of such a life of devotion. They retain as a living joy the inheritance of a saint in light.

She realized a long-cherished hope,—

"No sadness of farewell  
When I embark."



Laid gently to rest amid earthly flowers and bloom, her spirit entered Paradise.

“ Oh ! garden free from sorrow,  
Oh ! plains that fear no strife,  
Oh ! princely bowers all blooming,  
Oh ! realm and home of life.”

H. D. P.



## The Pang-Chuang Girls' School

BY MISS GRACE WYCKOFF

PANG-CHUANG, CHINA, January 30, 1905.

CHINESE New Year is vacation time. It begins fifteen days before the New Year and lasts the same length of time after. To-day I must write at once and tell you about our Pang-Chuang school. The last term closed the 21st of January, with the largest number of boarders which we have ever had. Two girls went to Peking, two were married, and one having finished the course here and not being quick enough mentally to pursue the higher course in the Bridgman School in Peking, left to help in another work. These vacancies made it possible to add fifteen girls, all save two being under thirteen years of age, two being only eleven. One might expect so much of raw material to make some trouble, but to my great joy and, I must say, surprise, everything moved on as smoothly as if these small girls had always been here. The way in which the "older sisters" received their "little sisters" called forth my admiration many times, and when they separated for vacation, it was a pretty sight to see the affection which had grown up between them. These girls come from homes which are Christian, all at least nominally so, and the influence of the truth is seen in their faces and you feel it. This fact encourages me oftentimes, for we do see the imperfections of our Christians clearly, but the leaven works, and in time, by just these influences, the whole mass is to be leavened.

I was pleased also with the mental capacity of these small girls; three are a trifle dull, but time will quicken their minds. As we see those who have had the discipline of the school, even the "half-baked" ones, as Mrs. Smith is pleased to call those who have only a year or two, we do want just as many as possible to receive this help. It would crowd us to put fifty girls in the dormitories, and now the schoolroom is full so that we have to study in the recitation room. We ought this summer to enlarge the school building. I am sure if you could see these forty girls busy at their domestic work, or while studying or reciting, or going in single file to church, and better still, if you could listen to them in Christian Endeavor, testifying by word or prayer to love for Christ and a desire to serve him, you would wish there were forty more of them. The little girls have a Junior Endeavor, and in it they learn to take a part, in prayer or a verse of Scripture. Once a month the school sets aside the money, which would furnish them white bread, for some other use. The little sum thus collected for two years back was applied

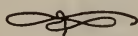


to the new vessel for Micronesia, so the children here have an interest in that work, which has at different times for these many years interested so many of you, young and old in America. A framed certificate keeps the subject before them, and I hope this next term to keep the missionary work in other lands before their minds, more definitely than ever before. It is so hard to do all one wants to do for them.

We want that these children should be fitted for their home life, so here they do the domestic work according to divisions, and out of school hours have some sewing on hand. Shoes and stockings are always pick-up work. Saturday afternoon we have no school, but everyone is busy. This term I prepared a pair for each of the new girls to see what they could do. Some of the work was funny enough, but the eagerness and real effort was pleasant to see. Some of their people are hardly willing to furnish the material, for it seems such a waste. The Chinese, if left to themselves, would sacrifice the child's instruction rather than the cloth for them to learn. They say that a girl that's got it in her will learn anyway.

To-morrow is Commencement Day for Bridgman School, and we have a special interest in the occasion. Wang Shu Mei, whose home is in one of our most flourishing out-stations, graduates. It is eleven years since she came to our school here, and now next year we look forward to having her help here. She is a girl of sweet temper, and while she has only ordinary ability, her teachers speak highly of her.

There are a good many questions which come up in connection with the education of these girls. Their people, here at least, find the expense very difficult to meet, and it is not easy to know whom to help and how much to do for them. It is not so much a question of money, but we want these people to do their part, even if they feel it. It is so easy to look to us to do for them. The poverty of the people is great and my courage fails me whenever the subject of money is mentioned. Gradually the value of education will more and more be felt and certain impossibilities will become possibilities, and we may trust new avenues will be opened to women and girls in China. Meanwhile we must work on and prepare for that good time. The next term is a long one, nearly five months, and the fact that our mission meeting has been changed from June to August will give opportunity for good work. May I not ask you to help me by your prayers to faithfulness in this great and beautiful work?



Extracts taken from a letter written by Mrs. M. M. Webster, dated Bailundu, West Central Africa, January 17, 1905 :—

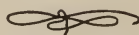
CHRISTMAS is past with the usual doings for the children. We gave out over ninety garments. They were a happy lot of little folks. Now we have entered upon a new year. It is hard to realize that another year has gone by. It has seemed shorter than any previous one. We look forward with hope and courage to the future, sure that our Heavenly Father is watching over us, and all will be well.

The week of prayer, too, is past. It was a time of blessing and heart searching. Not so many started in the Christian life as we had hoped, but some who had grown cold renewed their covenant, and gave themselves anew to the Lord. Many earnest testimonies were heard expressing a desire and a determination to give themselves wholly to the Lord and his work.

After two weeks' vacation the schools all opened again the 9th of this month with the usual number, rather more in kindergarten than we had before Christmas. Mr. and Mrs. Neipp, when they reached here the last of September, took up their abode with Mr. Stover. Their goods did not come with them and there was delay in getting more carriers after they arrived, so they did not get to housekeeping until the first of the year, but boarded here. Mrs. Neipp has taken Miss Campbell's place in the school work. Mr. Neipp, too, is giving instruction to the young men in Bible study and more advanced branches. We are so glad and thankful to have them with us. They are earnest, devoted missionaries and are a real help and comfort. We miss Miss Campbell, and had hoped that about this time someone else would take her place so that she could return to us. But there seems to be little prospect of that, and she may have to stay until the Sanders return.

We expect the annual meeting will be held in 'Bailundu this year. Good reports of the work in the other station come from the friends there. The work at Ebandu is going forward nicely. Three more have recently been added to the church from there, which now makes ten church members there. Quite a little company, is it not? Their schools are large and they are carrying the gospel to the villages more distant.

All the village work is opening up very hopefully. Fruit is beginning to show where the seed has been sown for so many years.



## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1905

COLORADO . . . . .	79 32
ILLINOIS . . . . .	2,933 44
INDIANA . . . . .	37 00
IOWA . . . . .	362 57
KANSAS . . . . .	192 40
MICHIGAN . . . . .	328 09
MINNESOTA . . . . .	2,151 16
MISSOURI . . . . .	1,768 85
NEBRASKA . . . . .	70 97
OHIO . . . . .	780 50
OKLAHOMA . . . . .	13 23
SOUTH DAKOTA . . . . .	57 00
WISCONSIN . . . . .	574 78
WYOMING . . . . .	31 75
MASSACHUSETTS . . . . .	553 00
TENNESSEE . . . . .	7 50
CHINA . . . . .	10 00
MISCELLANEOUS . . . . .	195 65

Receipts for the month . . . \$10,147 21

Previously acknowledged . . . 26,034 74

Total since October, 1904 . . . \$36,181 95

FOR DEFICIT, 1904.

ILLINOIS . . . . . 5 00

Previously acknowledged . . . 685 00

Total since October, 1904 . . . \$690 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month . . . \$827 50

Previously acknowledged . . . 849 16

Total since October, 1904 . . . \$1,676 66

MISS FLORA STARR, Ass't Treas.



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